LIBRARY
MAR – 5 1946
DARTMOUTH COLLEGE

Phil. & Rel.

The CHRISTIAN CENTURY

Published Weekly

How I Study My Bible
By Otto A. Piper

The World from St. Peter's
An Editorial

World Community and The Atom
By Charles E. Merriam

The President Relents
An Editorial

MARCH SURVEY OF BOOKS

15 Cents a Copy • March 6, 1946 • Five Dollars a Year

In This Issue

THE REVISED STANDARD VERSION of the New Testament. Throughout Lent The Christian Century will publish passages for devotional meditation taken from the new revision, by permission of the International Council of Religious Education, holder of the copyright.

CHARLES E. MERRIAM is the internationally famed head of the department of political science of the University of Chicago. The article in this issue is condensed from the Alden Tuthill lecture delivered by Dr. Merriam at Chicago Theological Seminary last month, and makes the second in the series on "The Outlook in the Atomic Age" which distinguished authorities will contribute to The Christian Century at intervals during the present year.

OTTO A. PIPER professor of historical theology at Princeton Theological Seminary, and formerly a theological professor in Germany and Great Britain, contributes the second of four articles to his series on "What the Bible Means to Me."

ROGER HAZELTON is professor of religion and Christian ethics at Andover-Newton Theological School, Newton Centre, Mass.

RALPH H. GOODALE is professor of English at Hiram College, Ohio.

CONRAD HENRY MOEHLMAN is emeritus professor of church history at Colgate-Rochester Theological Seminary, Rochester, N. Y.

LEE E. CANNON is professor of modern languages at Hiram College.

HORACE T. HOUF is professor of philosophy at Ohio University, Athens, Ohio.

WILLIAM E. HAMMOND is pastor of the Community Church, Walker, Minn.

E. F. GEORGE is professor of Old Testament, Evangelical Theological Seminary, Naperville, Ill.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 and developed as an undenominational journal of religion.
Incorporating: *The Christian Work* (1926), *The Baptist* (1933), *The World Tomorrow* (1934).

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
HAROLD E. FEY, *Associate Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

March 6, 1946

Staff Correspondents

JOSEPH MARTIN DAWSON (Waco, Tex.) — EDWARD SHILLITO (London)
G. P. MACLEOD (Toronto) — J. HENRY CARPENTER (New York)
DECOURCY H. RAYNER (Quebec) — STANLEY A. HUNTER (San Francisco)
GEORGE CARSTAIRS (Edinburgh) — ALVA W. TAYLOR (Nashville)
F. W. BURNHAM (Richmond) — ALLAN A. HUNTER (Los Angeles)
ALBION ROY KING (Des Moines) — JOHN RAY EWERS (Pittsburgh)
ERNEST M. HOWSE (Winnipeg) — K. J. FOREMAN (Davidson, N. C.)
GEORGE W. BUCKNER, JR. (Indianapolis) — EDGAR DEWITT JONES (Detroit)
ALFRED W. SWAN (Madison, Wis.) — MARSHALL WINGFIELD (Memphis)
D. R. SHARPE (Cleveland) — P. OOMMAN PHILIP (India)
PHILIP J. MCLEAN (Georgia) — HAMPTON ADAMS (St. Louis)
BERT G. MITCHELL (Seattle) — G. BAEZ-CAMARGO (Mexico City)
E. W. GRANT (South Africa) — CHARLES L. VENABLE (Chicago)
A. R. TIPPETT (Fiji Islands) — RICHARD K. MORTON (Providence)
JOSE SHERCLIFF (Paris) — ACTON E. MIDDLEBROOKS (Alabama)
WILLMAR L. THORKELSON (Minneapolis) — A. T. MCNAUGHTON (Australia)
HUGH J. WILLIAMS (Puerto Rico) — PEDRO ZOTTELE (Santiago, Chile)
E. RALPH WISBORG (New Haven) — RAYMOND B. WALKER (Portland, Ore.)
WALTER D. CAVERT (Syracuse, N. Y.) — C. D. BRODHEAD (Philadelphia)
L. RALPH TABOR (Washington, D. C.) — CARL HEATH KOPP (New England)
COY WILTON WYNN (Cairo) — MALCOLM W. WILSON (New Zealand)
J. CARLETON BABBS (Columbus, Ohio) — CLARENCE W. KEMPER (Boulder, Colo.)
ROBERT ROOT (Geneva) — K. E. JORDT JÖRGENSEN (Scandinavia)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1946 by The Christian Century Press. All rights reserved.
Published weekly by The Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$5.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 291
- The World from St. Peter's 294
- The President Relents 295

Contributed Articles
- The Atom and World Community, by Charles E. Merriam 297
- How I Study My Bible, by Otto A. Piper 299

March Survey of Books
- God in Us, by A. Campbell Garnett 302
- World Order, edited by F. Ernest Johnson 302
- John Henry Newman, by George Frederick Harrold 303
- Twelve Stories, by Steen Steensen Blicher 304
- Justice and the Social Order, by Emil Brunner 304
- The Creative Mind, by Henri Bergson 305
- Event in Eternity, by Paul Scherer 305
- The Old Testament, Its Form and Purpose, by Lindsay B. Longacre 306
- Books in Brief 306
- Books Received 307

News of the Christian World
- England 308
- Minneapolis 308
- Iowa-Nebraska 310
- Scandinavia 311
- Colorado 312
- Boston 314
- Memphis 315
- New York 316
- Chicago 317
- The Church Roll 318
- For Overseas Relief 318

Current Feature Films 318

Calendar of Coming Events

March 2-8. National Y.W.C.A. Convention, Atlantic City, N. J.

March 3-7. Special Meeting, Federal Council of Churches, Columbus, Ohio.

March 5-8. Kings Chapel, Boston; Hobart D. McKeehan, speaker.

March 6. Ash Wednesday.

March 6. Central Methodist Church, Detroit, Lecture Course; Felix Morley, speaker.

March 6-7. Thirkield Lectures, Gammon Theological Seminary, Atlanta; Edwin Lewis, speaker.

March 8. World Day of Prayer.

March 8. N.B.C. "Religion in the News" Radio Program from London, 6:45 p.m. E.S.T.; the Archbishop of Canterbury, speaker.

March 10. Chicago Sunday Evening Club; Jerome Davis, speaker.

March 10. St. Louis Sunday Evening Club; Sherwood Eddy, speaker.

March 11-12. Iowa Disciples Ministers' Institute, Des Moines.

March 13. Central Methodist Church, Detroit, Lecture Course; John Scott, speaker.

March 15-17. Methodist Student Movement State Conference, Greeley, Colo.

March 17. Chicago Sunday Evening Club; Halford E. Luccock, speaker.

March 17. Ford Hall Forum, Boston; Erika Mann, speaker.

March 17. St. Louis Sunday Evening Club; Gerhardt Seger, speaker.

March 19. Executive Committee, Federal Council of Churches, New York.

March 27-29. Foreign Missions Conference, Buck Hill Falls, Pa.

March 29-31. Methodist Student Movement State Conferences, Iowa City, Iowa; Springfield, Mass.; Carlisle, Pa.; Lexington, Ky.

March 31. Southern Baptist Convention Home and Foreign Missions Day.

April 2. American Committee for the World Council of Churches, New York.

April 4-6. Minnesota Christian Young People's Conference, Litchfield.

April 7-14. Southern Baptist Convention Training Union Youth Week.

April 10. United Laymen's Lenten Service, Harrisburg, Pa.; Hobart D. McKeehan, speaker.

April 21. Easter.

April 23-24. National Conference of Church Leaders Race Relations Meeting, Lincoln University, Pa.

April 24-May 2. National Association of Evangelicals Conventions, Minneapolis.

April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.

April 28-30. Lutheran Seminar, Champaign, Ill.

April 29, 30. Annual Convention, Pennsylvania Council of Churches, Harrisburg.

May 3. South Middlesex Conference, First Parish Church, Weston, Mass.

May 5-12. National Family Week.

May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.

May 21-26. Northern Baptist Convention, Grand Rapids, Mich.

May 29. United Presbyterian General Assembly, Tarkio, Mo.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIII CHICAGO, MARCH 6, 1946 NUMBER 10

EDITORIAL

THEN the mother of the sons of Zebedee came up to him, with her sons, and kneeling before him she asked him for something. And he said to her, "What do you want?" She said to him, "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom." But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father." And when the ten heard it, they were indignant at the two brothers. But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

First Week In Lent

Matt. 20:20-28 in the Revised Standard Version of the New Testament. Copyright 1946 by the International Council of Religious Education and used by permission.

President Tries to Block Martin Resolution

A REMARKABLY revealing thing happened at the White House one day last week. It was the day that Chairman May, of the House military affairs committee, announced that hearings on the administration's bill to impose a peacetime draft had been closed. Congressman May stated, however, that two days of additional hearings would be held on the resolution introduced by Representative Martin of Massachusetts urging the President to initiate negotiations with other nations looking toward the universal abolition of conscription in time of peace. Reporters asserted that sentiment in the House committee was growing increasingly cool toward the draft bill and increasingly in favor of the Martin resolution. At the White House press conference that afternoon, someone asked Mr. Truman what he thought of the Martin proposal. He dismissed it with a brusque comment to the effect that it is impractical. Why impractical? And what's to be lost by feeling out the other nations on it? Some of them might surprise Mr. Truman. Perhaps he doesn't want to be surprised! Perhaps anything seems impractical to him which would weaken the case for putting every American boy into uniform. Or perhaps anything is impractical which emanates from the Republican side of Congress. It is quite true that the Martin proposal, if carried out by Mr. Truman, would be hopelessly handicapped from the start because of the President's attitude. We trust, however, that Mr. Martin will continue to press it, but substituting some other American representative in the negotiations. How about Mr. Stettinius, since he is already the American on the UNO Security Council?

World Council Creates Its Own News Blackout

WHILE the American press headlines news from Rome day after day, not one citizen in a hundred realizes that in Geneva representatives of non-Roman churches on six continents are meeting to take the final step before the actual formation of the World Council of Churches. A journalistic explanation for the disparity of treatment of these two events may be found in the well known tendency of the press to "fall for" the pageantry and color of Vatican assemblies. But that is not the only or even the most important reason for a contrast which is the subject of general comment among those who know that world Protestantism and world Catholicism are meeting almost simultaneously. The fact is that the press reveals what happens when two contrasting policies of public relations go into effect at the same time. The Roman Catholic Church, in this instance at least, welcomes publicity. The World Council discourages it. Cardinal Spellman personally took responsibility to secure for a large number of representatives of the American press the fullest facilities for complete coverage of the Vatican affair. On the other hand, even the *New York Times* writer who attempted to

report the first sessions at Geneva was compelled to acknowledge that "all committee meetings were closed to the press." Dr. W. A. Visser 't Hooft, the general secretary, held a press conference in which he outlined the subjects of discussion. So far as we can see, there was nothing in any of them which required the holding of star-chamber sessions. What is so secret about discussions or even debates on where the World Council shall hold the assembly at which it will finally be constituted? Or the establishment of a training center for interchurch work, the appointment of a committee to issue a message to the world at the close of the present meeting, and the establishment of a committee on international affairs—what harm would be done if debates on these subjects were reported? Perhaps the issue on which it is desired that discussion be confined to the initiates at Geneva is to be found in one other item. That is the adoption of standards of membership for the World Council. Yet with some ninety denominations already in, this discussion seems a bit tardy. The point of course is that Dr. 't Hooft's phrase covers up the fact that the admission of the Russian Orthodox Church was to be debated, and that is a thorny issue. But still, should it not be discussed in public? Is the World Council a council of churches or is it a private club? Does it believe in a free press and in freedom of information for the Christian world or doesn't it?

Are We Converting Japan Into an Allied Colony?

TWO SERIOUS BLUNDERS in one week marred the previously good record of Allied occupation of Japan. The first was the execution of General Yamashita after the United States Supreme Court had refused to review the highly irregular military trial of this Japanese commander. We predict that the strong objections of a minority of the court, who condemned resort to judicial lynching in the name of American justice, will rise to haunt the restoration of Japanese-American relations for a long time to come. But even more serious was the blunder committed by General MacArthur, who decreed that United Nations nationals and institutions, including corporations, shall be exempted from the jurisdiction of Japanese courts. This restoration of extraterritoriality turns the clock back 47 years to the time when after years of agitation this disturbing infringement on Japanese sovereignty was abolished. It will make more difficult the path of any liberal government which may be set up under the stigma of having acquiesced in the restoration of this hated system. It introduces two systems of law which will be interpreted by parallel courts. Their inevitable overlapping will be a prolific source of friction which will increase rather than diminish in the course of time. The decree places Allied nationals and their interests in a preferred category which they would not enjoy even in their own countries, since they are subject to military tribunals of their own countrymen. The powers granted to these tribunals are virtually limitless, since the rule determining the admissibility of evidence—a sore point in the Yamashita trial—is the rubric: "Such evidence is admitted as would have probative value to a reasonable man or such relevant evidence as a reasonable mind might accept as adequate to support a conclusion." Shades of Blackstone! This is plain military dictatorship, and it is set up at a time when the Japanese are under Allied pressure to rewrite their constitution. We can only cling to the faint hope that in this instance General MacArthur was acting on his own initiative, and that his action will be repudiated by the Allied Control Commission. As it stands, it converts Japan into an Allied colony.

Racket Exposed in Food Shipments Abroad

IT WOULD be hard to think of a more revolting form of racketeering than the Office of Price Administration has brought to light in New York. Charges have been made against twelve firms engaged in shipping food packages to Europe, and it is said that by the time the OPA investigation has run its course a good many other firms will be implicated. Since the end of the war several hundred companies in New York have entered the business of making up food packages and sending them by mail to the relatives of Americans in England and the formerly occupied countries on the Continent. By substituting cheap foods for those advertised, by leaving listed items out of the packages entirely, by levying excess charges for postage and by charging insurance fees on packages never insured at all, the OPA states, humane Americans have been cheated out of several hundred thousand dollars. Among those thus swindled have been Albert Einstein, Sir Alexander Korda and Brian Aherne. But the real victims have been the hungry in Europe who have been deprived of the food that had been purchased for them, and hundreds of American families of humble means who have skimped and scraped to make these shipments of food possible. We trust that the courts will deal with these racketeers as they deserve. Meanwhile, members of the churches can be sure that any goods or food sent to Europe through the Church Relief Warehouse at New Windsor, Maryland, will reach their destination, and The Christian Century will continue to forward gifts of money for relief work in either Europe or Asia, or both, to the church agencies which are in a position to make sure that it is used to the best possible advantage.

Scientists and Ministers Unite on Atom Policy

THE RECENT three-day Chicago conference of the leading atomic scientists and a large group of selected clergymen from the middle west has already borne its first fruits. The standing committee of twelve—six from each side—which the conference instructed to carry on, has made strong overtures to President Truman to give his support to the McMahon bill now before Congress and to work for the defeat of the May-Johnson bill. The latter leaves the atomic bomb in the control of the military and hedges the work of scientists with restrictions and penalties whose effect would be equivalent to the regimentation of science in the whole field of nuclear physics. The former, by contrast, provides for a government-appointed board of

civilians to guide the free development of scientific knowledge in this field. The combined group are agreed that the atomic bomb must be internationally controlled, and that the atmosphere of secrecy which "hampers research and breeds international suspicion" must be dispelled. With equal unanimity they call for an immediate stop to the manufacture of the bomb by this country. The significance of this union of representatives of science and religion cannot be exaggerated. It is probably the first time in history that science has turned to the religious forces for help. For the moment, the help desired is of a practical nature, that is, on the level of public policy. To this end, the conference was devoted to the initiation of its clerical members into as much of the mystery of atomic science as their nontechnical understanding could grasp. Lucky men they were to be given this opportunity of a scientific education! But the fellowship thus established will, it is safe to say, develop to the point where the scientists will want something more than cooperation on public policy. They may, in their turn, wish to be initiated into the far simpler mysteries of the Christian faith! Some of them are already churchmen, and there is no telling what this practical alliance may lead to. In five other cities, regional conferences of this same sort are being held. As the harbinger of a rapprochement between science and religion, such as we have not known for many generations, these conferences may bear more fruit than the highly important practical purpose which prompted them envisaged.

Mr. Dulles Tells Some Much Needed Truths

EVER SINCE London certain leaders who want to see the United Nations Organization become a bulwark of peace have been shouting about how much of an achievement it was to have the UNO meet, debate and adjourn without blowing itself to pieces. Not so John Foster Dulles. When Mr. Dulles spoke at Princeton on Washington's Birthday he did not attempt to hide the fact that he had come from his six weeks of service as an American delegate at the London session full of regret at what happened there and of disquiet regarding the future. "The first meetings of the United Nations," he said, "have made it perfectly clear that the nations, at least the big nations, do not feel it very important to settle their differences. I have listened for hours to members of the Security Council accusing others and defending themselves. Most of the time it seemed that the members were using the council as a forum where through propaganda and clever maneuvers they could secure a national gain at the expense of others." Mr. Dulles is fully justified in calling this "a disturbing fact." In the light of the record, he also is justified in his judgment that the Security Council is going to keep the peace only if the Assembly has already laid a groundwork of adjustments which "make such settlements [as are proposed in the council] seem expedient." But Mr. Dulles came home from London questioning whether the Assembly would use its great powers to pave the way for such peaceful settlements. Why? Because it seemed to him that the American delegation played so quiescent—he even says "apathetic"—a part that no impulse was generated to give life to the Assembly's powers as they stand on the paper of the Charter. Mr. Dulles told the Princeton students that the cure for this American apathy to the issues at stake in the UNO would be a recovery of faith. None of the students could have missed the gravity of his closing warning: "We have no time to waste. The pattern of the future is already taking form, and the form is not a pleasing one. It resembles much the pattern of the past."

Troubles Within and Without Rack British Empire

AT THE END of the first session of the United Nations Organization, which witnessed a bitter Russian drive against British policy in the Mediterranean, in the Middle East and in Indonesia, mutiny and riots blazed from Cairo to Singapore. The tendency to link these incidents and to attribute the empire's internal difficulties to direct Russian influence dominates much of the discussion of these events. Such comment leaves out of account the precarious condition in which the Second World War left British rule everywhere. While it is entirely likely that the belligerent Russian attitude at London gave aid and comfort to revolutionary elements in Egypt, Palestine, India and Malaya, it must not be forgotten that these elements represent themselves far more than they respond to anything Moscow may say or do. The Arab world seethes today with the ferment of self-determination, as it has for a generation. The riots in Bombay, starting with a petty incident which led to a mutiny in the Indian navy, represent the kind of outbreak that can be expected in a country on the verge of outright rebellion. They were quelled by British guns, but stronger than these guns was the appeal of the All-India Congress party, which is still attempting to come into power through peaceful electoral processes in the spring elections. This it has a very good chance of doing, if matters are not taken out of its hands by a premature explosion of pent-up nationalistic emotion. That this has now reached a new high point the dispatch from London of the third British mission to go to India within a year shows. The commission has its work cut out for it. It faces what appears to be an impossible task. The fact that it is made up of Lord Pethick-Lawrence, secretary of state for India, Sir Stafford Cripps, who led another famous mission which failed, and A. V. Alexander, first lord of the admiralty, indicates that the Labor government regards it as its last hope.

Would Increase Number of Military Missions

IN THE PAST, the President was restrained by law from sending military missions to any countries outside the Western hemisphere and the Philippines. During the war, the almost unlimited emergency powers given to the President were used to send such missions to Iran and to China. Now the department of state, working with the army and navy, proposes to free the President from all controls and to permit him to send such embassies of destruction to any country that requests them. This proposal has been introduced in Congress by Chairman

May of the House military affairs committee. It stands a good chance of passage if the public is not informed concerning its dangerous possibilities. The mission to Iran provides a ready illustration of its perils. While Iran was an ally in the recent war, it soon became clear that other considerations weighed more heavily in the sending of a military mission to that country than simply to assist a comrade at arms. Iran has long been the focus of Anglo-Russian rivalry, and our mission was promptly set down as an aid to Britain and an irritant to Russia. When Congressman Mundt of South Dakota questioned on the floor of Congress the wisdom of the presidential decision which set an American military mission in that equivocal position, he got a wholly unilluminating reply from the state department. But this is not the only instance in which these military missions have caused trouble for this country. The missions to several South American countries were revealed by the Senate munitions inquiry of a decade ago to have encouraged small nations to arm beyond their needs. Their relations with American munition-making firms were not always above reproach but their assistance to other American interests, and particularly to the Good Neighbor policy, left much to be desired. That would immediately be true if a mission were sent to Syria, as is now proposed. We find the proposal to give the President power to scatter such missions all over the world at his own discretion so shocking that we are amazed the state department has allowed its name to be associated with it. We hope it will not only be rejected by Congress but that that body will remind the department of state that its duty is to foster peace, not to "front" for more war.

The World from St. Peter's

THERE is a danger lest, distracted by the anachronistic pageantry of recent events at St. Peter's, the public miss the importance of certain things said by the pope. When Pius XII summoned the consistory at which he created thirty-two new cardinals, he had in view two ends. First, he intended to wrench the Roman Church out of its traditional European, and predominantly Italian, orientation, as was pointed out in these columns at the time the consistory was first announced. (See editorial, "Rome Broadens Its Base," January 9.) Second, he meant to define the nature of the postwar world, and to affirm the duty of the church to take a leading part in dealing with its problems, while at the same time warning his own communion that it must be prepared to alter its ways in order to adapt its mission to the needs of man in his present crisis. The first aim led to the choice of the new cardinals; the second to the remarkable allocution broadcast by the pope to the world on February 20.

The entire text of that allocution will repay the most careful study. It is, to be sure, a rigidly partisan document. The pope is not willing to conceive any other Christian approach to the "inextricable tangle" in which modern man finds himself than "under the guidance . . . of the pope and of the bishops in communion with him." All who are outside the church of which the pope is the head are treated as "without God and away from God," and therefore as incapable of pointing mankind toward "any true, solid, secure unity." But if this unbending rigidity of the papal claims be acknowledged and deplored for its weakening of the impact of Christianity on contemporary problems, what remains is an analysis of the sickness of modern society as penetrating as it is arresting.

Modern life, says the pope, has become "an enigma" for man outside the Christian fold. "The complications of the economic and military order have made of society a huge machine, of which man is no longer master, of which indeed he is afraid." And this is true because, in the final analysis, "the two master columns of society" no longer perform their proper functions. The first of these is the family. Probably because both he and other Catholic spokesmen have so often dealt with the disintegration threatening that institution, the pope dismisses it with a brief reference to "the decline of its vital and educative power." But the other "master column" is the state, and here the pontiff employs the most solemn words of warning to come from the papal throne in many a day.

Mankind, seeking and requiring unity, finds that goal cut off, declares the pope, by the modern state. How does the state threaten the future? In two ways. First, by basing its international relations on the exploitative and war-breeding policies of imperialism. "Modern imperialism . . . does not seek out man as such but the material things and forces to which it subjects man; that is why it carries in it germs which endanger the very foundations of human intercourse. Under such circumstances, can one wonder at the present anxiety of peoples for their mutual security? It is anxiety born of an unbridled tendency toward expansion, which has within it the gnawing worm of ceaseless unrest, and brings it about that, to each demand made as needed for security there follows another and another without end, the second perhaps more insistent than its forerunner." So, the road to war!

Was this warning against the nations' attempt to achieve security through imperialistic expansion directed against Russia? Some comment from Rome has suggested that it was. But it is quite as applicable to the imperial rivalries of other European nations and to the American trend toward imperialistic expansion. The pope is aware that it will be charged that the Roman Church itself has on occasion nurtured the imperialist virus, and seeks to blunt the edge of such criticism by insisting that this has never been true "unless one persists erroneously in transplanting into past ages the ideas and terminology proper to our own"—a disclaimer which will convince few church historians outside the Roman fold. Doubtless the pope is also aware that this protest against the nations' return to imperialism would carry more weight had it come earlier—say about twelve years earlier, when Italy invaded Ethiopia to the plaudits of Italian bishops and while the present Pius XII was the silent papal secretary of state.

The important fact, however, is not the compromising silence of the Vatican in the past. The important fact is the evidence which this allocution gives that the pope has learned, from the world's agony, that imperialism must be abandoned if mankind is ever to know unity and lasting

peace. Much suffering might have been saved if the papacy had spoken in this fashion in 1934. But all of us have our past sins of omission, as well as of commission. Much suffering may be saved in the future now that the pope has spoken, especially if the lesser voices of his church echo his words until it is universally recognized that this great communion everywhere rejects imperialism as the delusion and source of death which it is.

But the state also threatens the unity and security of man, declares the pope, in its contemporary domestic developments. Here he comes out with tremendous force against those tendencies which are making of the state "that Leviathan of the Old Testament, which dominates everything because it wants to draw almost everything to itself." The pontiff admits that "in the inextricable confusion in which the world is tossing" much of this regulation of the lives of individuals and of social agencies is being forced upon the state. But he is relentless in insisting upon the threat to personal liberty involved in this growth of the omnicompetent state, and equally insistent upon the validity of the rule laid down by his papal predecessor: "that what individual men can do by themselves and by their own forces should not be taken from them and assigned to the community."

If the state, through its resort to imperialism and an inordinate internal control, is thus dragging mankind to ruin, what is the remedy? Here the pope is equally firm. The remedy is a greater participation by the church in public affairs. "The church cannot cut herself off, inert in the privacy of her churches, and thus desert her divinely providential mission of forming the complete man and thereby collaborating without rest in the construction of the solid foundations of society." The church "must reject more emphatically than ever" the concept of her mission which would "confine her, mute and blind, in the retirement of her sanctuary." What does this mean? Was it a papal blessing on the Catholic parties which, in recent months, have provided a polarizing point for conservative and even some reactionary elements in France, Belgium, the Netherlands, Switzerland, Italy, Czechoslovakia, Austria, and would provide such a point in Poland if opportunity offered? Did it mean that Pius XII looks with favor on the proposal, advanced by *Il Quotidiano,* the organ of Italian Catholic Action, the week before the papal allocution, for a linking of all these Catholic political parties in another world international? The question needs to be cleared up. But at least this portion of the papal declaration seems certainly to have meant that the pope looks for increased church-inspired political action.

It is impossible to read this allocution without realizing that in St. Peter's today there sits a pontiff who knows the nature of the modern world, who knows the predicament of modern man, who believes that the nations, despite the warning of the war, still have their feet set in the way of destruction, and is determined that his church shall attempt a work of political and social rescue on a scale and with a determination never hitherto achieved. To do this, the pope knows, the Roman Church, despite its claims to be *semper idem,* must change with the changing times. He has started this process of change by his reconstruction of the college of cardinals. He defends it by insisting on "the need and significance of her [Rome's] vital law of continuous adaptation, which some, incapable of grasping such a magnificent concept, have interpreted or described as opportunism." Will he now carry his championship of change to its needed climax by opening the way for cooperation by *all* Christians in opposing these forces of secularism, imperial greed, political ruthlessness and the Leviathan state which, alone, the Roman communion can never overcome?

What the Roman Catholic Church will be by the time Pius XII ends his reign no man can today foresee. If he remains many years longer on the throne, it certainly will not be the church of Pius IX or Pius X. But whether it will become any more truly catholic, "the poor world," to quote the allocution, "which everywhere hungers and thirsts for unity and strives in various ways to secure it," has still to learn.

The President Relents

TOO LITTLE and almost too late, President Truman has relented. He has partially removed the official barrier which for nine months has prevented the churches and other private agencies from sending food, clothing and medicine to the people of Germany. His order permitting the shipment of 2,000 tons a month of relief supplies constitutes an admission of the truth of the charge, repeatedly made in these columns, that the principal obstacle to the extension of such aid has been the President. At the end, even the American military government in Germany and the department of state were publicly aligned with the agencies of mercy against the President. Both had issued statements saying they saw no further reason why private bodies might not send relief supplies. Only the President barred the way.

Now the White House has yielded to the pressure of outraged public opinion, which was placed in the false position of having to prove that it was *not* callous and vindictive. Eleven groups have been organized into the "Council for Relief Agencies Licensed for Operation in Germany." The body through which most of the churches of Protestantism will work is the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10. It is an affiliate of both the Federal Council of Churches and the World Council of Churches. This committee maintains the Church Relief Warehouse at New Windsor, Maryland, to which all materials intended for Germany should be shipped. The Friends, Brethren, Mennonite, Unitarian, Lutheran and Roman Catholic relief organizations are also members of the committee, since each is prepared to send workers and supplies into Germany. Both the A. F. of L. and the C.I.O. are likewise members.

Church people throughout America will hail with satisfaction the end of the presidential ban on relief to our former foes. They were the first to protest against the Potsdam policy when it was announced six months ago. Since that time they have unceasingly cried out against the

administration of that policy, which went beyond the announced goal of keeping the available food down to the minimum necessary to prevent "disease and unrest." Representatives of the Federal Council of Churches and of various denominations have repeatedly gone to Washington to urge the relaxation of the ban on private relief. They were subjected to the usual "run-around" which always appears when officials seek to confuse and circumvent the will of the people. But the churchmen persisted and finally carried their concern to the President, with whom the responsibility lay all along.

Thus, once more, the church has a right to claim that it has not been recreant to its obligation. Despite the fact that there were a few church leaders who declared their readiness to accept official assurances that all was well, the churches at large were not deceived. They spoke for humanity. They raised their voices against revenge and ruthlessness, and the people of America have given them their support.

But now we must do more than speak. We must act. We must make sure that every ounce of supplies permitted under the present regulation is promptly dispatched. We have now reached the bitterest point in the worst winter of suffering humanity has ever known. As the Christian community in this well fed country enters Lent, it cannot turn a deaf ear to the appeal of the Church Committee on Overseas Relief and Reconstruction to (1) give the equivalent of one meal a week to the relief funds of the churches above any gift previously planned; (2) give up some customary expenditure for that period and turn it to relief; and (3) give something from savings that would constitute a truly sacrificial gift. "For Christians at this Lenten and Easter period, the suffering of humanity must be the suffering of our Lord. It is into that suffering that Christians try to enter especially at this season of our Lord's passion, his crucifixion and resurrection. In this year above all others, we can offer a moving demonstration of our allegiance to Christ by fulfilling his teaching of the Good Samaritan for those who sit in darkness in our time."

We must continue to speak for humanity until all limitations are lifted on the amount of supplies that may be sent. Who are these people in Washington who would set arbitrary limits on the exercise of Christian charity? By what authority do they determine that 2,000 tons a month adequately represents the compassion of American Christianity? The churches were compelled during the war to submit to the dictates of the state, which for the first time, so far as this country was concerned, adopted starvation as an instrument of policy. But the war is over. Only the fiction of its continuance gives the President the thin legalism through which he assumes to speak on this matter. We must cut through this fiction. We must not rest until all limits are removed, until individuals are permitted to send assistance to individuals in Germany as well as in other countries, until the mails are opened. Not until this happens can the churches and the labor unions do their work of reconciliation.

The end of the war marked the end of slaughter by bullets and bombs. But it marked the beginning of large-scale extermination by starvation and cold. The knowledge that this killing was continuing could not be concealed, although efforts were made to keep the facts from the public. This knowledge lies like a heavy weight on the conscience of our nation. The churches speak for that conscience. They demand that war-imposed shackles on human decency be broken. They do it in the knowledge that the only real sacrifices which anybody will make to alleviate the world's agony will be made by people in the churches and the labor unions who voluntarily share their food and clothing. They know that if the government ships every ounce of food it says it intends to ship, the people of the United States will still consume per capita more meat, more wheat flour, more eggs and more milk than they did before the war. They are revolted by the thought that in this hour of humanity's tragedy, nobody in this land is allowed to share his bounty in any way that makes a real difference.

But the churches are concerned not only with the relief of suffering but also with the restoration of community. If eventually the people of the former enemy countries are to be restored to full participation in world affairs, that process must have a beginning now. It can begin only on a person-to-person basis. When a churchman gives a little milk to a starving German child, his act says to that child and to his parents and to all who know about it that the human race is one and that the bonds of brotherhood, broken everywhere else, still hold in the Church of Christ. When an American Christian comes with clothing for people who are freezing in the ruins of their shattered homes, he not only warms bodies but stirs up a spark of hope in hearts that have yielded to despair. His act of humanity is the first step toward the reconstruction of civilized world community.

Beyond that is the task defined by the Potsdam policy of complete deindustrialization of Germany. In its essence, this policy means that 70,000,000 people are compelled to live in an area that never produced food for more than 30,000,000 and live on the products of farming and what has been called "a cuckoo-clock economy." Even if agricultural production in this area is doubled, 10,000,000 people are doomed eventually to die. Farm production can be increased, but it cannot be doubled. The only possible hope that millions of people can attain even self-support rests in the establishment of industries and in freedom to exchange their products for food and clothing. The President's decision permitting civilian agencies to send in a little relief represents the first significant break in the wall of death with which Potsdam surrounded this nation in the heart of Europe. The breach must be widened. Other breaches must be made until the whole wall is razed to the ground. That will take time—more time than the advancing chaos of Europe will allow. But a beginning has been made and the forces of decency have only begun to fight.

The Poet

THOUGH part of all I meet,
I walk my way alone,
Knowing the hearts of men—
To them, alas! unknown.

THOMAS CURTIS CLARK.

The Atom and World Community

By Charles E. Merriam

THE GREAT MARVEL of the atomic age is not that these vast energies exist, but that they are discovered and harnessed by the human mind. The real explosive force with which we must deal is found in the mind that unleashed these titanic powers and made them available for the service of mankind. The atom has not enslaved man; we have mastered the atom, or at least some of its secrets. And we have done this not by accident but by deliberate design, by organization and ingenuity in the service of human plans and projections. We may marvel at this display of physical force, but the deeper force of mind made this triumph possible. It will or should bring still greater triumphs as we move along through eras of discovery and invention.

It is of course possible that the energies now so violently unleashed in the form of the atomic bomb will prove uncontrollable under modern conditions. We may have come to the end of what H. G. Wells terms "a cosmic episode," relegating the world and all that dwell therein to dissolution and reintegration into the whirling universe of which we are a part. This I cannot disprove, but I prefer to take the other hypothesis: that man can and will control the forces he has set in motion through the exercise of reason and science.

How Eliminate Violence?

Hence we must confront our responsibility for eliminating the use of violence as a means of settling disagreements and for establishing a jural world order in which anarchy will be ended. This involves the implementation of the United Nations and the approach as rapidly as possible to a form of world government. There is no time to be lost in advancing the theory, the practice and the forms of world government in every possible manner. This means not that we should abandon what we have, but that we must look forward to advances beyond the points we have yet reached.

It is clear that the emerging characteristics of political association are not primarily territorial, geographic, or primarily ethical, but are cultural, fraternal and human. The indications drawn from historical trends, from careful analysis, from reflection and religion alike, point to larger areas of authority circling the globe, to kinship expanding beyond race to the brotherhood of man.

But we may ask, What do men have in common in this world community? A world community calls, first of all, for a flaming declaration of the rights of man—a declaration which will embody the things that men hold in common. These rights of man would include the civil rights and the political liberties long recognized in theory. In modern times they include also freedom of communication of words and images throughout the world and freedom of scientific research and of the dissemination of the results of inquiry. A world community calls for the creation of conditions under which political and civil rights may be enjoyed. It calls for freedom from fear and want, for guarantees of employment, education, health, housing, recreation and cultural advantages. Speaking broadly, it calls for a fair share in the growing gains of civilization for all men.

Rights and Agencies for a World Body

I have written an outline of such a declaration of rights in the current number of the *Annals of the American Academy of Political and Social Science,* a volume on "Essential Rights." This article stands alongside twenty others by writers and thinkers in many lands dealing with many aspects of the problem. Under the organization of the United Nations, specifically under the Economic and Social Council, there is provision made for the appointment of a Commission on Human Rights. This body will soon be set up. Ultimately it will bring back for the consideration of the Economic and Social Council, and possibly the General Council, its judgment and conclusions.

More concretely the world community requires a world court for the consideration and decision of justiciable questions and for conciliation, arbitration and like forms of friendly offices. We also require a World Council for such common purposes as may be agreed upon in the interest of the common good, looking to the ends of security, order, justice, welfare and freedom. I am not undertaking to discuss here the composition, organization, power and procedures of such a body. Of paramount importance is the setting up of an assembly looking at the common good of the world with a view to utilizing the common wisdom, the common will and the common sense of participation in policy.

London Bickering No Disappointment

I may add that we need not be alarmed, as some may be, over the accounts of what has been happening in the United Nations meeting in London. If there are expressions of disagreement and dissent, these are a part of the process of the common council. If you wish to put an end to secret agreements of which nobody knows until years later, then you must expect to have a considerable controversy in the open regarding questions of world policy. We need not be so surprised or shocked when such controversies occur. The Congress of the United States is not a perfectly orderly body. Sometimes recriminations and loud words are heard there also. This is a part of the exercise and the practice by means of which is hammered out, through many hours or many years, a common judgment and policy.

We also need investigative and administrative agencies equipped with international civil service for such objectives as may be agreed upon and by way of getting what we need. We need an organization of world order which is capable of using force when necessary and appropriate. This organization must have the custody of any atomic bombs which are permitted to be made. We need ener-

getic planning for the expansion of national income and the development of resources, both human and natural, everywhere. We need planning that will release productive energies, enlarge production and bring rising living standards for all men everywhere.

Certain Essential Requirements

All this presupposes, among other things: (1) Recognition of the moral equality of persons and races—a hard saying, but worthy of all acceptance. (2) Large-scale organization for education on a broad scale to combat ignorance and misunderstanding regarding other peoples, to offset fear and hatred of the stranger. (3) Broader and better reasoned attitudes toward the balance between center and circumference in political and other associations. We must reject the idea that mere size and strength are necessarily enemies of mankind. All that is small is not good because it is small and the large is not bad because it is large. In fact, self-government and self-determination would have a wider range of opportunity under a jural order of the world than ever before in the history of mankind.

We must press forward energetically the fullest possible development of the United Nations and to the organization of a more complete world government with jurisdiction over whatever affairs we have in common politically —nothing more and nothing less.

The consent of the governed has always been one of our chief concerns. The atomic era presents new and difficult problems in the organization of the consent of the governed which is the basis of the protection and development of human personalities. I warn you that greater concentrations of power than ever before are on their way. In fact, they are already at hand. Furthermore, the time within which decisions must be made by those who hold these powers will be shorter than ever before.

Titanic Forces Struggling

In the age into which we have now entered, four titanic forces confront each other in competition for control of atomic energies. Each is equipped with its own powers and controls. They are the military, the scientific and the industrial interests and the civil government. These elements must be united for purposes of security and for peaceful exploitation of the new possibilities. Centralization of power and authority must inevitably follow for some time in the construction and operation of these huge and costly organizations of power.

How shall these forces be related effectively to each other in the interest of efficiency? Beyond that, how shall civilian controls be made effective over these titanic developments? How shall the consent of the governed be organized and operated under these conditions?

Unless the greatest care is taken and the soundest judgment becomes dominant, human liberty may be lost at this point in the toils of a concentrated dictatorship such as has never been seen before. Out of the plea for security, out of arguments for the practical necessity for censorship or for unified authority—out of such elements you might bring a power that almost staggers the imagination. I have no doubt that we can and will solve this problem, but we must begin to think about it now, before it is too late. Just as the control of atomic energies requires the sharpest attention in the United States, so in the world organization the goal of the organization of consent must never be forgotten.

I regret that it is not possible for me to cover here even the broadest outlines of the implications of atomic energies for the theory and practice of politics. I can deal here only with the effects of the new developments upon our industrial system, upon our educational system, upon social and cultural processes and patterns. We are on notice that some of the old categories of economics, politics, sociology will go into the crucible, as well as some of the related institutions. In short, the social and political implications of the new atomic energies confront us upon every hand, clamoring for attention and for judgment. Given personnel, given resources and given time, the problems could be more satisfactorily settled. But at the moment when decisions must be made on the basis of the evidence that is in, we are short of all of these elements so essential to success.

Contributions of the Church

What should we expect the church to contribute to the solution of the political problems of the atomic age? First, the foundations and the life of the jural order of the world—of world government—are not merely legal or political or institutional. They are also moral and religious. They rise from a community of interest centering around the common good of human personalities struggling for more and more abundant life. The church can remind us again and again that God hath made of one blood all nations of the earth; of the moral equality of all men and of all races; of the equal dignity of all men and of their high calling and vocation. The church can proclaim again and again the brotherhood of man, the values of the fraternal way of life, and the necessity of organizing human life—all of it—in such terms and in such a spirit.

Second, in the mighty struggle for power and place which is again upon us, the church might help us by pointing out that there is no true authority which does not combine right with might, and justice with the symbols of force. True, there will always be many interpretations of what is really right; but the church may always speak with a mighty voice, even if sometimes mistaken. The architects of the new atomic era need the help of the spiritual forces of the world in acclaiming and proclaiming and supporting the belief and the practice that power rests upon right and justice. Of course, we do not want the church to play politics any more than we want the state to play God, but still there are times and seasons of action.

Third, the church may help solve the problem of government in the atomic age by fostering faith in the immense possibilities for good of human development. Many men and women and especially the young see greed, hypocrisy and lack of accountability in high places. Under the influence of the atomic bomb they are inclined to slip back into the abyss of pessimism and despair. They need a positive faith in the possibilities of human associa-

tion to use the vast resources revealed in this new day for the benefit of mankind. The statesmen may well say to the church: Give us help. Hold up our hands until the day is done. The law and the sword and the dollar sign are not enough. Help us to build again that faith that moves mountains. The last war showed us that men still have magnificent faith to fight and to suffer and to die in concentration camps or on the battle fields. Give us also the faith to strive for the ideal, for the better way in life, so that we can take on the burdens and the benefits of the new day.

I close on a note of faith and not of fear. In the last few years we have seen new triumphs of human mind and will. We have seen the greatest military powers in the world driven to unconditional surrender by armies of amateurs. We have seen the powers of industrial production amplified beyond the fondest belief of the most sanguine. We have seen the free spirit of free man ride triumphant over the forces of pessimism and violence. We move forward now over doubts and fears and dissidence to higher levels of achievement than mankind has ever reached or dared to hope for.

Of this one thing I am certain: The mind that discovered atomic energies can harness them to human use. We stand at the gates of a golden age, fumbling at the lock, but knowing where we go and why and learning as we go.

'What the Bible Means to Me'—
Second Article in the Series

How I Study My Bible

By Otto A. Piper

THE BIBLE is a historical document. Its text had a long history which produced a great number of variant readings, and though none of them seriously affects the understanding of its message no scholarship is able to reconstruct the exact text of the autographs. The theory of verbal inspiration, which was worked out in the sixteenth and seventeenth centuries to defend the authority of the Bible against the Roman Catholic controversialists, is of little practical value. All our theological study of the Bible starts from a man-made critical text of the Old and New Testaments, and for their devotional use of the Bible Christians rely on vernacular translations which are even a step further removed from the autographs.

Effect of Environment

Moreover, many of the biblical books undoubtedly reveal the use of sources and the pen of a redactor. Their vocabulary and ideas point to the many interrelations that existed between the authors and their environment. The historical sections which form such a large part of the Bible bristle with references to events which are known from secular sources. Thus all the attempts to exempt the Bible from the kind of criticism that we apply to other historical documents are just as futile as were the theological protests against the discoveries of paleontology. It is quite characteristic that even at such ultra-orthodox schools as Westminster Seminary, Philadelphia, they cannot dispense with biblical criticism, as is evidenced by Dr. Ned Bernard Stonehouse's recent book, *The Witness of Matthew and Mark to Christ.*

But admitting the right and necessity of biblical criticism, this does not mean, as is so often thought, that a critical approach to the Bible is necessarily closer to the truth than its uncritical use. Two kinds of errors are found quite frequently in biblical criticism. One is subjectivism. For instance, scholars will remove passages as interpolations or rearrange their order because the present sequence is regarded as illogical. They do not take the trouble to investigate whether the biblical writers, belonging to a different age and race, might not have reasoned in a way different from that of a modern professor. Similarly, passages dealing with eschatology or mentioning miracles, demons and angels are considered as not genuine, not because the text or the sources demand such a procedure but for the mere reason that the modern scholar does not share these beliefs.

This kind of methodological error can be detected with relative ease. There is another kind of erroneous method, however, which is more subtle; namely, the use of inappropriate axioms. Like the natural sciences and sociology, theological criticism is at present passing through what is aptly called "the crisis of methodology." Scientists, in analyzing their methods of research, discovered that the ideal of a "science without presuppositions" is a fantasy. Research requires certain fixed principles and criteria which cannot be found in the observation of the facts but have to be posited as the axioms by which research is made possible. Underlying the theory of special relativity or of the quantum, for instance, are certain metaphysical postulates. The criterion of true scholarship is awareness of the axioms employed.

The Three Basic Axioms

The history of exegesis has shown that no adequate understanding of the Bible or any of its parts is possible which is not based upon the three following axioms:

1. That underlying the whole Bible there is one message—the substantial unity of the canon of the Bible.
2. That everything in the Bible serves to give expression to that message—the essential relevancy of the component parts of the Bible.
3. That the message of the Bible is meaningful—the reasonableness of the Bible.

The critic, whether he is a Christian or not, who fails to base his work upon these axioms is bound to make a caricature of the Bible and violates the basic requirement of historical criticism, which is to interpret a document out of itself.

Biblical criticism has its legitimate place in the church because the Bible is a historical document. But the significance which the Bible has for the Christian is not derived from its historical character. Rather its relevance results from the fact that according to the testimony of our faith it is the infallible source of true religion. Now it is evident that the truthfulness of the content of the documents is beyond the critic's reach and largely independent of it. The truth of a philosophical idea found in a work ascribed to Plato, for instance, does not depend on its Platonic origin. Similarly the validity of statements found, say, in the Epistle to the Ephesians does not depend on the fact that the Apostle Paul wrote it.

The Authority of the Bible

There is one message underlying the whole of the New Testament. That is this: through the proclamation of the gospel God offers forgiveness of sins and life everlasting to all who believe in Jesus Christ. The biblical critic is able to show that this is the message *(kerugma)* of the primitive church (see Prof. C. H. Dodd's book, *The Apostolic Preaching),* and he is also able to examine the sources for the belief in the historicity of Jesus. But the truthfulness of the message cannot be tested or confirmed by biblical criticism. According to the Roman Church, the infallible teaching office of the church vouches for the truth of the gospel because it was the church that created the New Testament. The Protestant confessions of faith are unanimous in teaching that the Bible is the Word of God, and that it is on account of its divine inspiration that it is full of truth and offers the full truth notwithstanding its historical character.

Modern Protestantism has grown uncertain on this point. Few are those who would reject the authority of the Bible completely. But since it is a historical document many are inclined to consider its content as the subjective opinions of its writers which have to give way wherever necessary to the better insight of modern man. In such a view of the Bible the human mind is regarded as the supreme judge of the truth.

The God of the Bible

But how contrary such a conception is to the nature of the biblical message itself! The Bible is not a textbook which presents theological ideas and rules of decent conduct that might satisfy our mind and conscience in this present life. The contention of all its writers is that there is a God who through them commands all men to do *his* will, and who, being concerned with the *eternal* destiny of man, offers a way to life eternal in Jesus Christ. Such a message cannot be properly examined and tested by a mind which is ignorant of the God who comes to us in Jesus Christ. People have vainly pretended to possess knowledge of God by calling the human mind or the voice of the subconscious, divine. Even if this assertion were correct, such a divine reality would at best but give meaning to our earthly life. It would have no power over our eternal destinies and thus would not be the God of whom the Bible speaks.

Through all ages people to whom the gospel was presented have found themselves in the same awkward predicament. They had to accept it as the authoritative presentation of the divine truth offered without any antecedent demonstration. It is only from the unreserved acceptance of the Bible message as a divine communication that experience is generated which bears out its truthfulness and renders possible a subsequent rational justification of its content.

Protestant theologians have attempted to define this unique character of the Bible in different ways. From what has been said it is obvious that all theories of inspiration which disregard the historical character of the Bible are out of the question. In the writer's view, Luther gave the most congenial description of the experience of faith by applying to the Bible the two ideas of the "speaking God" and the "means of grace." He saw the close parallelism between the incarnation and the Bible. In the incarnation it is in a human being, Jesus of Nazareth, that God comes to us. Not everything in the Galilean's human life is of divine significance; yet it is in his whole life, not just in a few extraordinary actions, that he is the Son of God. In the same way it is not the outward form on which the divine truth of the Bible depends. Variants of the texts and even mutilations of biblical books, or the fact that certain ideas found in the Bible underwent a historical development, affect as little its functions as the Word of God as his gradual growth, physical needs and bodily limitations affected adversely the divine mission of Jesus.

Revelation Is Not Static

But when the reformers called the Bible the Word of God they did not mean that the speaking of God took place in the past while all that we possess now is but the perfect record of his Word. This view, though most frequently held by Protestant conservative theology, introduces a static element into the history of salvation and the life of faith, and leads almost inevitably to an unevangelical literalism and legalism. The reformers pointed out that the Bible is the Word, not the words, of God; that is to say, that every single word and sentence therein comes from God, and is relevant because it gives expression to the supreme Word, which is the gospel of Jesus Christ. But their view also implies that while God has chosen the Bible to reveal his saving purpose he does not speak to all men and at all times with the same directness, emphasis and clarity through all the words of the Bible.

The Bible is a means of *grace*. Whether or not its human words will become the Word of God to a person depends exclusively on God's gracious will. A static view of inspiration will invariably result in an exegesis that claims infallibility just because it is based upon a sacred text, though experience has sufficiently proved that this method does not exclude insipidities and heresies. The majority of the confessions of faith of the sixteenth and seventeenth centuries state expressly that the inspiration of the Bible must be supplemented by the internal testi-

mony of the Holy Spirit who works as a corrective of the subjectivism implied in every exegesis.

The Self-Disclosure of God

But this view needs at least one further qualification. The reformers related the authority of the Bible to its central message. The Bible, they would say, demonstrates its truthfulness by the fact that it convinces me of the truth of the gospel—that is to say, it makes me willing to seek in Jesus Christ the remission of my sins and life everlasting. In other words, the Bible is the Word of God because and when God uses it as a means of grace to make me believe in his saving purpose. It is by revealing his own nature, not simply by disclosing some otherwise unknown facts of history or natural science, that God speaks to me through the Bible. Any interpretation of a portion of the Bible which does not refer it to that underlying self-disclosure of God, apprehends the Bible only as a historical document notwithstanding the fact that the exegete may believe in its verbal inspiration.

The Bible and faith are correlated. The Scripture as a means of grace is the divine instrument through which God calls forth faith. Thus mere knowledge of its content, even when coupled with the certainty that every word in it is true, does not perceive it as the Word of God. Genuine faith implies the assurance that through Jesus Christ God offers me his salvation. Such faith will always be called forth by the reading or hearing of some definite passage of the Bible. But being the divine message behind the human words of the Bible, the good tidings of God are not tied to this or that verse in particular. This incidental character of the words which occasion one's original experience of faith implies that the Bible as such, rather than any portion of it, is the means of grace. The gospel is not to be found with greater purity in the Synoptic Gospels or their sources than in the Pauline or Johannine Epistles, and the Old Testament has not become obsolete with the writing of the New. It is organically connected with the New Testament and bears witness to the never changing character of God's offer of grace.

The Requirement of Faith

A further implication of that same experience is the realization that God as he reveals himself through his Word can be apprehended by faith alone and thus must remain unknown to everybody who does not have faith. For there is nothing in nature or history that points convincingly to the fact that our sins can and will be forgiven, and that men may inherit an everlasting life of bliss despite their sins. It is therefore futile to talk about the divine authority of Holy Scripture to those who do not care for these things. For the believer, on the other hand, the Bible acquires a unique authority because he knows that it is the only means by which he is able to obtain further knowledge of the otherwise "hidden" God of the gospel.

One who has been struck by the saving message of God will approach the Bible as a learner. Gone is the presumption that one already knows everything of the nature and purpose of the Father of Jesus Christ. One will rather read it in a state of constant expectancy and, when the light of truth dawns upon one's heart, be prepared to give up any view of God and human life previously held. Though there is but one message behind the whole Scripture it would be a great mistake to regard the whole content of the Bible merely as the historical garb of an abstract idea, e.g., the fatherhood of God and the brotherhood of man. The Bible proclaims the saving significance which one historical fact—namely, the life of Jesus Christ—has for the reader, but the various books and writers of the Bible point to it from many directions and display the numerous aspects and implications of its significance.

Why Study the Bible?

In other words, the believer who acknowledges the authority of the Bible expects thereby to have new light constantly thrown both on the meaning of the gospel and on his own life. This is a process that moves both horizontally, when the divine message increases in content by means of differentiation, and vertically, when the message gains in depth. The former movement is primarily the work of man's inquisitive mind, which attempts to discover the gospel everywhere in the Bible. Experience will show that not all parts of the Bible proclaim the gospel with equal directness, and that to some people a passage seems mute which to others sheds brilliant light on the saving purpose of God. Thus nothing in the Bible is entirely irrelevant for the life of faith, yet a person's faith does not depend on the quantity of his biblical knowledge. The divine Word may be grasped by one who knows only a few verses of the Bible.

Extensive study of the Bible is not worthless, however. Though such study does not establish a more intimate communion with God, yet it helps a person to discover the divine purpose in the vicissitudes of life when others are perplexed, and to perceive more concretely how the divine commandment is to be applied to any given situation. The vertical movement is primarily God's work in man, though it will not take place except in a soul filled with awe and admiration of the miracle of divine grace. There are degrees of sublimity and grandeur in our apprehension of the mystery of redemption. Every new step in that direction raises our spiritual level and thus presents in a new perspective what we had already known of the gospel. So understood the study of the Bible is a never ending process. The divine Word increases our religious experience and its growth in turn yields new insights into the meaning of biblical passages.

For Pity Dead

PITY not those
Who lack for roof and bread—
Dumb, blocked years ahead.
Pity not those.
But let compassion flame
For us, sheltered and fed,
Who know not shame
For pity dead.

MARY EVA KITCHEL.

MARCH SURVEY OF BOOKS

God and the Good Life

GOD IN US. *By A. Campbell Garnett. Willett, Clark & Company, $1.50.*

PROFESSOR Garnett's new book continues and expands the viewpoint of theistic moral empiricism which was so ably and vigorously championed in his last, *A Realistic Philosophy of Religion.* It is marked by the same logical integrity, clear exposition and psychological perception which made the reading of the earlier volume a genuine delight. Writing like this exhibits a fine constructive competence which represents the best in the liberal Christian tradition. The author's case for belief in God is soundly based upon recognized empirical fact. The chosen principle of interpretation (God within us as the will to the greatest good) is followed honestly and rigorously through, yielding a rich and closely woven pattern of thought. There is intellectual generosity without artificial eclecticism; tolerance toward contrary views without relativistic vagueness; and an attitude toward historic Christian doctrine which is at once sympathetic and critical. All this adds up to an impressive and rewarding contribution.

Of course there are questions which a thoughtful Christian reader would like to ask. One has to do with the nature and object of the will within us which Garnett equates with the immanent working of God. This is variously called "the will to the good of others," "the will to the greatest good," "the will to the good of all." But these terms do not seem, strictly speaking, to refer to the same object. The first suggests the altruistic will; the second, the principle of utilitarian ethics; the third, a doctrine of universalistic hedonism. Whose good is the object of the truly moral will? Is it the good of anybody concerned in a given situation, or that of everybody taken together, or some imagined totality of good as such, abstracted from the particular desires and interests involved? There are real divergences here which need to be recognized and if possible reconciled. One may, indeed, be motivated by a faith that the good of each is ultimately the good of all; and yet the human will must make decisions, face situations and even engage in conflicts of a proximate sort where such faith can give only provisional and partial guidance.

Another issue concerns the nature of the moral will itself. Is it altogether accurate to say (p. 35) that "will is originally and essentially neutral as between the self in which it occurs and other selves"? The author immediately admits that the range of sympathy is greatly limited in the earlier stages of personal growth, but feels that this does not really qualify his thesis. He therefore denies the psychological relevance of the Christian awareness of basic egocentricity in the human personality. On his reading of human nature there is no actual conflict within the self between a higher and a lower will; we all actually know what we ought to do, and our moral task is simply to make the effort at subjecting a bundle of habits to the will to the greatest good, to organize about this focus the entire system of interests. There is no need that man should be saved from himself by a power beyond himself; he can find within his original and essential self both the standard and the resource he needs.

Professor Garnett believes that the differences between his conception of God and the more traditional conceptions of Christian theology are not very great. Yet in some respects these differences appear to be very great indeed. By "the internal testimony of the Holy Spirit" Christian faith has surely meant something more, not less, than the will to the good of all. To say that "the will of God is directly revealed to us" (p. 88) is to give a formal rather than a material principle; its content may be the good of all, but this does not tell us what the good of all is. The *agape* of the Gospels and Epistles eludes formal definition, yet at the same time has unmistakable and concrete suggestiveness. Again, when Garnett tells us that there is nothing really lost when we give up the Pauline picture of a God who out of sheer love becomes man, and substitute the picture of Christ as the token of a perfect moral life, does this not amount to a frank repudiation of an indubitable and indispensable Christian theme? A number of other illustrations of fundamental variance might be cited.

That Professor Garnett has pointed to a necessary and never-to-be-forgotten stress within the Christian message we must gratefully admit. But that his adopted principle and pattern of thought comes near to exhausting the fullness of that message is not so clear. What we have in this important book is a remarkable effort to bring within one framework of reasonable interpretation the great range and depth of Christian thought. This is always the task of the philosopher of religion, and it is work of high significance and present urgency. But such expression is necessarily partial and fragmentary, just because it is understanding in search of a faith which cannot be so confined. The task of Christian theology, on the other hand, may briefly be described as faith seeking understanding. This book, while it is somewhat disappointing as theology, is a most persuasive and constructive achievement in the philosophy of religion. As such, it merits wide and careful reading.

ROGER HAZELTON.

Scholarship and World Order

WORLD ORDER, ITS INTELLECTUAL AND CULTURAL FOUNDATIONS. *Edited by F. Ernest Johnson. Harper & Brothers, $2.00.*

THIS volume contains the lectures delivered in 1943-44 for the Institute for Religious Studies at the Jewish Theological Seminary of America. The list of contributors is an imposing array of names eminent in psychology, the social studies, philosophy and religion. The reader interested in the problems of world order will find in the separate lectures valuable material for reflection and debate. Since the lecturers are of various philosophical and religious faiths, and since each treats his limited subject as a unit, the book is a collection of essays rather than a unified work; of essays, too, by men who do not always agree on fundamental questions. Necessarily, the lectures are not related by mutual debate and comment. This means that the reader who prefers to be swept passively on a current of propaganda will lose heart. A more independent reader will consider what divergences there are between the ideals of human nature held by Edman and Sorokin; he will ask himself, after reading Margaret Mead, James Marshall and Rabbi Finkelstein, whether the scientific mind is sufficient for world guidance; and after reading E. G. Nourse and I. L. Kandel, how far America is fit for leadership. In fine, he will write his own book, and will be the wiser for it.

A more serious criticism of the book is the remoteness, real or apparent, of several of the lectures from the general subject. It is quite possible that Edman's Hellenic man would contribute to world order; but it is not made apparent

that he would. Levy's interesting experiments in the hostilities of children undoubtedly have a bearing on international wars; but the reader needs not only to be shown what the bearing is, but to be further informed about the motives of these wars. A good proportion of the lectures face the general problem directly, however, and the editor gives the series a certain unity by placing such lectures at the beginning and the end, with his own lecture on "What Has the War Taught the Churches?" as the conclusion.

In spite of divergences, it is encouraging to see among these various spokesmen for modern ideals a common interest in a harmonious world order, a frank recognition of the psychological difficulties, and a determination to pass beyond partisan barriers. Representatives of the Roman Catholic Church, the Protestant churches and the Jewish synagogues unite in favoring an efficient world government. There is agreement upon the need for moral regeneration, in America as well as in other nations, upon the possibility of recognizing broad principles of justice, upon the dangers arising from racial and national egotism and from organizations bent upon exploitation, upon the need for sympathetic understanding of foreign peoples. Such problems as those of overpopulated areas and our indifference to them, and of areas physically and culturally depressed, come into the light. The speakers have no blind eye for the native evil of human nature; they do not think it easy to form a satisfactory world order. But the reader will find courage in the fact that men so realistic still hope that such an order can be evolved.

World Order will reach only a small public educated in the social sciences and religion. I wish that the technical dialect of some of the articles could be altered, without sacrificing accuracy, in the direction of ordinary English, so as to reach a wider, though still intelligent, public. Writers on sociology and psychology, it seems to me, are often unnecessarily forbidding. And though I may be prejudiced, I think that a spokesman for imaginative literature should appear on such a program. Masters of moving language have great power for evil or good. If they are sentimental or are perverted by selfish preconceptions, their influence is bad. But generous imaginations, through history, travel literature, stories and poems, will probably do more to create a needed understanding among nations than any other agency. A lecture by Pearl Buck or William Rose Benét would look well in this series.

RALPH HINSDALE GOODALE.

Newman Needs Psychoanalysis

JOHN HENRY NEWMAN. *By George Frederick Harrold. Longmans, Green & Company, $3.50.*

THE SUBTITLE defines the author's purpose to be "expository and critical." But the preface immediately excludes theology and history of dogma from critical consideration and affirms an "intelligent neutrality on controversial issues"! The volume is not a biography of Newman and avoids psychoanalysis, without the use of which Newman cannot be understood. Hence, the study "is what it is"—a dramatic, intensely interesting, occasionally exciting, often provocative description of Newman's career and compositions, a good instance of the art of balancing, very favorable to the celebrated convert to Roman Catholicism but lapsing into special pleading that is far from convincing to the outsider. Newman remains an enigma.

Critical historians are as divided in their interpretation of Newman as in regard to Mary Stuart's authorship of the Casket Letters. The contra-Newman writers are a bit conspicuous by their absence from these pages. Lord Acton and Orestes Brownson deserved at least honorable mention. The former was a Catholic and an unusual historian, who wrote after the death of Newman: "You know that in this instance I am forced to use the ambiguous word *great,* as I should in speaking of Napoleon or Bismarck, Hegel or Renan. But I should quarrel with every friend I have if I said all I know or half of what I think of that splendid sophist."

Orestes Brownson, one of the foremost American converts to Roman Catholicism, not only savagely attacked Newman's *An Essay on the Development of Christian Doctrine* (at the instigation of an American archbishop) but wrote enough "to make several volumes" on it, pointing out that a "collection of weak evidence does not make up a strong evidence," denying that orthodoxy stands or falls with the mystical interpretation of the Scriptures, and affirming that Newman had written a Protestant book. Later, when Newman, assuming that he would serve as rector of the projected Catholic University in Dublin, offered Brownson the professorship of geography, Lord Acton could not restrain his humor and wrote to his American friend, "I am quite certain that they would be too happy to let you lecture on opossums."

Some Roman Catholic modernists and many critical historians regard Newman's *An Essay on the Development of Christian Doctrine* as making him one of the parents of Catholic "modernism," for it "introduced the idea of religious progress and the evolution of dogmas among educated Catholics." This our author denies: "Newman was *in no proper sense* the 'father of Modernism.'" But he thereupon proves it: "Like the Modernists, he substitutes the religion of the heart for the religion of reason; like them, he dreads the excesses of Catholic scholasticism and has little interest in the theology of Thomas Aquinas, which has become the official theology of the church. He sees the church as a *growing organism,* and if he does not radically historicize as do the Modernists he still likes to think of its historical course through the world. He sees doctrines and dogmas *developing*" (p. 361). All of which reminds me of my sainted professor of theology who vehemently affirmed the virgin birth of Jesus and next minute taught us that "Jesus took our guilt by taking our nature—he was born of sinful stock"; and of the *Little Catholic Child's Prayer Book* which states that "at the elevation of the chalice Jesus' blood flows from his wounds," and some pages earlier, "You know our Lord died once only on Good Friday . . . he appears to die over again by the separate consecration of the bread and the wine. He does not really die again"; and of Leo XIII making Newman a cardinal and also rehabilitating the theology of Thomas Aquinas which Newman did not accept.

That, in the presence of the definite Protestant statements in the Thirty-nine Articles (see XIX, XXII, XXV, XXVIII, XXX, XXXI, XXXII, XXXV, XXXVII), such as: "As the churches of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred, *not only in their living and manner of ceremonies, but also in matters of Faith,*" and the 21 Homilies, Harrold can quote with approval Sarolea's judgment on Tract XC that "it was not Newman who was false and insincere; it was the very position of Anglicanism which was equivocal," is disconcerting.

Yet the principal failure of the author is at another point. In Chapters I and II, Harrold summarizes the life of Newman in grand style and points out that before reaching sixteen his saint had "thought life might be a dream, and he an angel, and all this world a deception"; was "very

superstitious and used to cross himself on going into the dark"; had read Hume's *Essays*, some "French verses denying immortality of the soul, possibly a poem of Voltaire," remarking "how dreadful, but how plausible"; "was a theologian even in his teens"; was self-willed; concluded that "it was the will of God that he should lead a single life"; "was convinced that the pope was the Anti-Christ predicted by Daniel, St. Paul and St. John"; and was a mystic. Later he concentrated upon Latin and Greek to the neglect of modern history, philosophy and natural science. He was cold, reserved, morbid, convinced that "nobody loves me." He knew that much in the church was of pagan origin (p. 87). He dismissed logical criticism: "If logic finds fault with it, it is 'so much the worse for logic.'" He accepts "the liquefaction of the blood of St. Januarius of Naples," the "Holy Coat of Treves," that "the crib of Bethlehem is at Rome."

Well, then, when Newman wrote in 1864, "Nothing would be better than an *Historical Review* but who would bear it? Unless one doctored all the facts, one should be considered a bad Catholic," and when in 1870 Newman referred to the party urging the decree of infallibility as an "insolent and aggressive faction," the resolution of the contradiction is either by way of history, which is severe for Newman's character, or by way of psychoanalysis, to which the author refuses to resort. Since there are so many historical and benevolently neutral interpretations of Newman available, we hope some psychoanalyst will give the world the "real Newman."

CONRAD HENRY MOEHLMAN.

Pictures of Danish Life

TWELVE STORIES. *By Steen Steensen Blicher. Princeton University Press for the American-Scandinavian Foundation, $3.00.*

WE ARE indebted to the late Hanna Astrup Larsen for a very readable translation of twelve of the better stories of Steen Steensen Blicher, one of Denmark's great writers of a century ago, and still one of her favorite authors. Blicher was a country parson, and a member of a family of parsons. His life was one of poverty and hardships. His experiences among various classes of people gave him an insight into many aspects of the inner and outer life of his countrymen and this he interpreted in a realistic way at a time when the prevailing literary trend was romantic. He describes the wasteland and moors of Jutland sympathetically and graphically, and at the same time gives us a better understanding of the rugged Danish nature. Blicher had a deep interest in the wandering folk, the Gypsies, and suggests Borrow in his portrayal of Gypsy life. The tales cover a wide range of subject matter—pastoral experiences, country life with its traditions and superstitions, adventures with robbers, the varying moods of the heather and the sea. We are told that "The Journal of a Parish Clerk" is the favorite among his stories. The same material served as the basis for Jacobsen's psychological novel, *Marie Grubbe*. Pathos, humor and compassion characterize the narrator's style.

Blicher's besetting weakness was a fondness for liquor, which was the source of most of his troubles and sorrows, but many of his ideas became, after his death, part of the spiritual force of the Danes. Especially his patriotic nationalism and his effort to stir the Danes to work for the good of their native land were of great effect. He was interested too in the problems of the farmer, and many of his ideas were sound, although he tended to leave the application of them to others.

This collection is introduced by an appreciative study of the author by Sigrid Undset, who acknowledges her debt to Blicher's influence and gives an interpretation of his life and background which is of great value in helping the reader to understand the stories in the volume. Miss Undset stresses Blicher's steadfast trust in God and his acceptance of his unhappy destiny, his love of the moor, his debt to Ossian, his integrity, his artistic skill, and his popularity among all classes. All information needed for the enjoyment of these tales and for acquaintance with Blicher, his family and his times can be found in this charming and penetrating essay.

LEE E. CANNON.

Can Society Obey the Moral Law?

JUSTICE AND THE SOCIAL ORDER. *By Emil Brunner. Harper & Brothers, $3.00.*

PERHAPS no aspect of current thinking within the churches surpasses in importance the stress being placed on the reality and authority of the moral law. Catholics, Protestants and Jews are at one in demanding that nations as well as individuals shall obey it. The evils which afflict us, said the Delaware Conference, result from our refusal to recognize that we live within a moral order ruled by a moral law; while we go on flouting that law wars, calamities and social disintegration will continue to be our lot. The pope has rung the changes on the same idea; almost never does he publish an encyclical or allocution without reverting to it. Pick up almost any recent pronouncement of the Central Conference of American Rabbis and you will find it insisted on as the truth which gives religion its duty, as well as right, to speak out on public issues.

The reasons for this revival of emphasis on the basic place of the moral law in the organization of society are not difficult to discern. For one thing, we grow appalled at the results of the relativistic morality which has held sway in Western education for the last fifty or seventy-five years. For another, Hitler and the nazis have jolted us to the depths of our minds. As Brunner says in the volume here under review: "The totalitarian state is simply and solely legal positivism in political practice, the abrogation in actual fact of the classical and Christian idea of a divine 'law of nature.' If there is no divine standard of justice, there is no criterion for the legal system set up by a state. If there is no justice transcending the state, then the state can declare anything it likes to be law; there is no limit set to its arbitrariness save its actual power to give force to its will. If it does so in the form of a logically coherent system, it thereby fulfills the one condition to which the legality of law is bound in the formalistic view of law. The totalitarian state is the inevitable result of the slow disintegration of the idea of justice in the Western world."

However, the eagerness with which the churches have begun to appeal to the authority of the moral law does not mean that that law is the easily defined, open-and-shut rule of conduct Roman Catholic moralists frequently suggest and Protestant ministers even more frequently wish. And when the question is raised whether states, or corporations, or other mass agencies of society *can* obey the moral law (as, for instance, Reinhold Niebuhr raised it years ago with his analysis of *Moral Man and Immoral Society*) the issue becomes both dismayingly complex and freighted with portents of disaster. For obviously the church has no right or business to tell the state, or any of these other impersonal social entities, to obey the moral law unless it is prepared to assure it that it can—and survive!—and how it can.

Emil Brunner says, in this latest book, that the agencies of society can obey the moral law only if a conception of justice can be established which takes in all the realities of a technological age and is capable of functioning on all levels, from the personal and domestic to the collective and international. He here attempts to outline such a conception of justice. To do so, he divides his book into two parts, the first dealing with "Principles"—"Justice and Law," "Justice and Equality," "Justice and the Law of Nature," and so on for fourteen chapters—and the second with "Practice"—"Justice in the Political Order," "Justice in the Economic Order," "Justice in the International Order," and so on.

To many Americans, the author of this book will come as a new Brunner. The Swiss theologian is here thinking in a realm where they feel at home; the vocabulary and the line of argument will not be unfamiliar. The book makes good reading and rapid reading; those who have found Brunner a struggle in times past will be surprised to discover how seldom they have to back up and take a second start at the meaning of any paragraph. There will be less debate between the author and many of his American readers over the first than over the second part of the book, but on no page will the reader get the feeling that he is dealing with matters of less than immediate moment. For the Christian minister or layman who earnestly desires to come to terms with the whole issue of the moral law, I know of no introductory study half so penetrating.

Recent reports from Europe have indicated that the personal rift between Brunner and Karl Barth has assumed tragically wide proportions. One contributing factor may be discovered behind these pages. Brunner insists that the Soviet Union is a totalitarian state whose ideas of justice outrage moral principles as much as those of any other totalitarianism. Barth, since the end of the war, has been showing more and more sympathy for the Russian experiment and the Russian influence in Europe. This may be just another instance of the way in which Western life is ranging off into two camps over the Russian issue. If so, on this particular phase of that question—the nature and administration of justice—it seems likely that more Americans will follow after Brunner.

PAUL HUTCHINSON.

Bergson's Last Word

THE CREATIVE MIND. *By Henri Bergson. Philosophical Library, $3.75.*

THIS is "the last roundup" for M. Bergson. He died in 1941, leaving a major emphasis in modern thought, several books, and a world-wide influence. In 1925 he was said to have "an influence greater than that of any other living philosopher" (R. B. Perry). This volume of 300 pages is a collection of "essays and lectures, relating to the task of research . . . mainly upon the method I believe should be recommended to the philosopher." The first hundred pages contain two essays on method, which had not been published before. The next 140 pages contain five essays no longer readily available elsewhere. The last three chapters are appreciations of Claude Bernard, William James, and Felix Ravaisson whom Bergson succeeded as a member of the French Academy.

The contents of the volume were collected by M. Bergson and sufficiently re-edited to keep them from misrepresenting his latest opinions. In the earlier essays is an apologia for the author's method and views. One could wish that Bergson did not have to insist that most (if not all) other thinkers, past and present, had missed the right way on so many points. One finds here the crystal-clear apprehension, the superb aptness of illustration, the pellucid style and the firm progress of thought which have always characterized his work.

For Bergson's matured ideas of the fruits of his method of intuition as applied to metaphysics and to morals and religion, one must read his *Creative Evolution* and *The Two Sources of Morality and Religion.* No one who appreciates his viewpoint and felicitous writing will neglect either. They are his most rewarding contributions. In *The Creative Mind* there is not the same broad canvas. But some of the essays (such as those on "Philosophical Intuition" and "The Perception of Change") are a real delight. Here is our author's statement of the case for the method which he believes to be essential to true and lasting thinking; and several of his main ideas are very effectively presented.

One conspicuous characteristic of his thought is its duality. There are two distinguishable and authentic kinds of knowledge—science and metaphysics. One is concerned with practicalities, the other with vital understanding. Reality has two aspects which are inescapable—matter and spirit or mind. There are two ways of knowing—intellection and intuition. Both are necessary, and both get at reality. Matter is real, but mainly as a congealing or concretion of the vital impulse, of life, or mind-energy. The body is an instrument of action, and intellect is functional to adaptive behavior.

But, fundamentally, reality is duration, is change, is time. In its unbroken oneness, its indivisibility, its endless surging forward, its limitless spreading out, its unending movement onward (always harboring its total past and intimating its future trends), it has a substantiality and potency that nothing else approximates. The vital impulse, duration, is the dynamic reality on which matter, action, intellect "depend." Its most central character is change; and the knowing of that reality and its innermost nature is by intuition. Intuition means "principally, the intimate knowledge of the mind by the mind, secondarily, the knowledge by the mind of what there is essential in matter . . . the 'sympathy' by which one is transported into the interior of an object in order to coincide with what there is unique and consequently inexpressible in it . . . to probe more deeply into its life, and by a kind of spiritual 'auscultation' to feel its soul palpitate." That is the method M. Bergson urges. His is the commendation of mysticism as a means to reality, profoundly, beautifully presented. Perhaps that is the lasting contribution of Henri Bergson to human life and thought.

HORACE T. HOUF.

A Prophet's Message

EVENT IN ETERNITY. *By Paul Scherer. Harper & Brothers, $2.00.*

THE MESSAGE of the Second Isaiah is the theme of this treatise. The author follows the generally accepted historical approach to Isaiah 40-55 and enlarges on the main features of this unknown prophet's theology. His introduction is a review of the conditions leading to the fall of Jerusalem and the captivity of those who survived the carnage. Then comes an analysis of the prophet's message. The prophet brings to these dejected, hopeless exiles the ringing assurance that the Lord God Omnipotent reigneth. Not only are his glory and majesty unparalleled; his power is transparently revealed in historical processes.

What is perplexing to the human mind is due to God's self-imposed limitations. He must work within the framework of

his own created system, with its invariable, universally operative laws. The Hebrews' failure to obey his clearly revealed will made their bondage inevitable. God's eternal purpose, however, is not to punish and destroy the wicked, but to effect their salvation through suffering. The consequences of their sin are no less painful to God than to them, as they not only retard his eternal purpose but intensify his agonizing compassion, a conception which, naturally, the author links with Calvary. The suffering of these exiled Jews serves, however, a larger purpose. They are God's "suffering servant," through whom he will reveal to other nations his faithfulness, justice, mercy and power and thereby win their allegiance and effect their salvation also. In his closing chapter, the author stresses the part Christians must play in the execution of God's plan of salvation.

Dr. Scherer advances the message of this unknown prophet as the one adequate explanation of man's present plight and the one key to a better world order. Man is negligible; a recognition of the majesty and glory of God, imperative to salvation. God's imperatives are immutable, carrying the justice of suffering in the case of disobedience and rendering most prayers worthless. Initiative rests with God. Human attitudes and effort—charity, tolerance, brotherhood, UNO, *et al.*—are all futile until brought into conformity with God's will. Man's one responsibility is to glorify God, which involves efficacious suffering. Once the glory of God is substituted for man's desires, unanswered prayers and suffering constitute no problem. The only hope of the materialization of the Kingdom of God on earth lies in the Christian's unqualified conformity to God's will and the impact of his redeemed personality on the rest of mankind.

Regardless of his theological predilections, the reader will find this volume intriguing. The unsurpassed beauty and majesty of the unknown prophet's language, which the author copiously quotes, is enough to rivet his attention. No less entrancing is Dr. Scherer's clear, forceful style. He indulges in no sweet persuasiveness, but lashes out his pronouncements with prophetic passion and positiveness. Though conscious of the flimsiness, if not the falsity, of the author's many sweeping generalizations, the reader is too engrossed to stop to scrutinize them. Not until the volume is ended and the spell broken does he begin a closer examination of the author's message.

Though at variance with Dr. Scherer at numerous points, this reviewer heartily recommends a reading of *Event in Eternity,* especially to the clergy, who will find it to be a real tonic for these dark, bewildering days and to abound in sermonic material.

WILLIAM E. HAMMOND.

Hebrew Religion

THE OLD TESTAMENT, ITS FORM AND PURPOSE. *By Lindsay B. Longacre. Abingdon-Cokesbury Press, $2.00.*

THIS BOOK proves that modern biblical scholarship is able to arrive at vital religious conclusions. Dr. Longacre has brought together the mature results of his many years of study and teaching to present what is more than another "Introduction to the Old Testament." It comes near to being a philosophy of Old Testament literature, if such a conception is possible.

In succeeding sections, beginning with Deuteronomy, the book presents an account of how the various strata of the Old Testament originated. In doing this, the writer departs from the now almost conventional method of the historical scholars. For once, we read a book about the early Hebrew literature in which documents J, E, D and P are not even mentioned, as such. The writer is more seriously interested in presenting the vital religious issues in the situations for which each body of literature was produced. Thus he enables the reader to realize that the Old Testament, in its origin, expressed religious faith and practice of the most immediate nature. Insisting that no one can fairly interpret the Bible to our modern age until he has discovered what its various parts meant to their writers, Dr. Longacre has done a real service to the whole field of biblical interpretation.

While this book presents the latest findings of the modern historical method as applied to the Bible, it does not enter into many of the technical details. This will indicate both its strength and its weakness. The strength lies in the fact that the basic principles of modern scholarship are put forth in clear and positive conclusions. The weakness lies in the fact that the author has so skillfully covered the techniques by which he has finally arrived at his conclusions that the questioning reader will want to know "how he gets that way." The scholar will take issue with Dr. Longacre on some of his judgments. For example, it may be a worthy hypothesis, but scarcely an established fact, that a "Deuteronomist Bible" and a "priestly Bible" ever existed in anything other than the mind of the modern scholar who is attempting to harmonize otherwise disturbing factors in the ancient literature. It is an evidence of the skill of the author that he makes his hypothesis attractive, and ultimately leads to eminently satisfying conclusions.

The book will appeal to different groups of Bible students with varying degrees of interest. As indicated above, the technical scholar will probably desire a more thoroughly documented work. The person who has been thoroughly indoctrinated in the techniques and findings of the modern method will be delighted in finding here a book which carries on to the desired end—the discovery of the vital religion of the Hebrew. The minister with the smattering of Old Testament study which the modern seminary provides and the untrained layman will be a bit puzzled by the dogmatic way in which the findings of the modern method are assumed. The Bible student of the old school will probably not read beyond the first few pages, although he will be richly rewarded if he should do so.

E. F. GEORGE.

Books in Brief

THE CHURCH BEAUTIFUL, A PRACTICAL DISCUSSION OF CHURCH ARCHITECTURE. *By John R. Scotford. Pilgrim Press, $3.50.*

The author is an intelligent layman in architecture but an expert on the operations of the church. He has done much investigation of the relation of the church's work to its building, and he commands the style of an experienced and facile journalist. The book is in no sense a technical discussion of church architecture. The chapter on "styles," for example, is a thoroughly intelligent introduction to this subject but not a great deal can be said about it in 2,000 words, even when supplemented by eight pictures. Building committees will, however, find this chapter useful as an approach. The main stress is on the interior arrangements and equipment of the church, with a large number of excellent illustrations from the author's own photographs which he has taken while on a roving commission for the Congregational boards. There is much wise advice and helpful comment on the adaptation of structure to function and the psychological effect of various arrangements on the

minds of members and visitors. If the author occasionally lays down as law what seems to be rather a matter of personal opinion, the discreet and mature reader will give respectful consideration and then form his own judgments—e.g., as to whether a preacher's utterances will seem more like divine truth and less like the ideas of an individual if they are delivered from a pulpit which surrounds him and conceals his lower two-thirds.

AMERICAN-RUSSIAN RIVALRY IN THE FAR EAST, A STUDY IN DIPLOMACY and POWER POLITICS, 1895-1914. *By Edward H. Zabriskie. University of Pennsylvania Press, $3.50.*

The "traditional friendship" (such as it was) between Russia and the United States began to be eclipsed by a conflict of interests in east Asia when the terms of peace were being drawn up at the end of the Chinese-Japanese war of 1895. Apprehension about Russian paramount influence in China and monopoly of trade became more acute in 1898 as the Siberian railroad neared completion. Great Britain was in the picture, too, and more than incidentally, with demands for railway concessions and pressure upon China to accept a loan and grant another treaty port. Our interest was commercial, not territorial. Manchuria became the focus of diplomatic tension. The Russian foreign minister asserted "in most positive terms" that his country had "no intention of acquiring or permanently occupying a single inch of territory in either China or Manchuria"; upon which Secretary of State Hay commented, to his own staff, that Russia's "vows are as false as dicer's oaths when treachery is profitable," and assumed the task of seeing to it that in this case it should not be profitable. This was only the beginning. The history of Russian-American relations down to 1914 and "the failure of dollar diplomacy" (the title of the last chapter) is for the first time written in full on the basis of, and with copious quotations from, official documents only recently made available to students. The book lays a good foundation for the understanding of later and present events in the Far East.

Books Received

The Humanities and the Common Man. By Norman Foerster. University of North Carolina Press, $1.50. A stirring appeal for the centrality of the "humanities" in education for everybody, with chapters concerning the application of this principle to colleges and universities, especially state universities. Mr. Foerster rightly begins with the proposition that a conception of education must be geared to a conception of the nature of man. He rightly rejects the view of man as primarily a cog in the industrial machine, and therefore rejects the view of education as primarily vocational. But his exposition of the nature of man and the process of education does not seem to take adequate account of the social aspect of man's nature, nor does it provide either motivation or training which can be depended upon to overcome man's egocentric impulses.

VD, Manual for Teachers. By Samuel D. Allison and June Johnson. Emerson Books, $2.00. A manual for teachers of students of high school age, having to do with education in regard to venereal disease.

The Third Day. By Arnold Lunn. Newman Bookshop, Westminster, Md., $2.75. An argument, with the imprimatur of the Archbishop of Baltimore and Washington, to prove the historicity of the resurrection of Jesus. A foundation is laid by showing the reasonableness of belief in miracles—(a) "there is no scientific or philosophic reason which forbids us to believe in miracles," and (b) "there exists unimpeachable evidence for certain modern miracles," the illustrations being chiefly from Lourdes—and by defending the early date and the credibility of the Gospels. "Camouflaged Unitarians" and "modernists" who claim to believe in Christianity without miracles (ancient, medieval or modern) are special objects of the author's attack.

Tarbell's Teachers' Guide to the International Uniform Lessons for 1945. By Martha Tarbell. Revell, $2.25. Forty-first volume in this well known series.

Library Extension, Problems and Solutions. Edited by Carleton B. Joeckel. University of Chicago Press, $3.00. Papers presented before the library institute at the University of Chicago in August 1944, covering all phases of library extension including the problem of federal aid.

The Keeper of the Door. By George E. Sweazey. Bethany Press, St. Louis, $2.00. Eleven sermons for Mother's Day—or, viewing the theme more broadly, sermons on aspects of the Christian home. The author is secretary of evangelism for the Board of National Missions, Presbyterian Church, U.S.A.

Scientific Thought in the American Colleges, 1638-1800. By Theodore Hornberger. University of Texas Press, Austin, $1.00. This well documented and illustrated monograph is an interesting chapter in the history of American education. The extent and character of scientific studies in the college curriculum are an interesting index to the place of scientific thought in the culture of the seventeenth and eighteenth centuries. The chief scientific study was "natural philosophy" (elementary physics), plus such practical applications of science and mathematics as surveying and navigation.

Proceedings of the National Conference of Social Work. Florence Hollis, chairman of editorial committee. Columbia University Press, $5.00. About forty selected papers from the 1945 conference. Among the more important general topics are the problems of returning veterans, new types of social service, child welfare, public health, and questions of organization and method. Through all the papers runs an awareness of the demand of the new postwar conditions for a reconsideration of old procedures.

Report of the Work of the League of Nations, 1943-44. By Sean Lester, acting secretary-general. Columbia University Press, 50 cents. The principal topics are: economic and financial questions, public health and control of the opium traffic, and legal and administrative questions.

The Trinity and Christian Devotion. By Charles W. Lowry. Harper, $1.50. This volume enjoys the double distinction of having been selected as the Lenten book for 1946 by the late William Temple, archbishop of Canterbury, and also by Bishop Tucker, presiding bishop of the Protestant Episcopal Church in the United States. Its aim is to interpret the doctrine of the Trinity not as a metaphysical dogma but as a statement profoundly significant for the religious life.

The Books of the Law. By Walter G. Williams. *The Synoptic Gospels.* By Montgomery J. Shroyer. Abingdon-Cokesbury, 60 cents each. These are two of a series of eight books, under the general editorship of Prof. Harris Franklin Rall, designed to serve as "guides for Bible readers." They can be read straight through, and to edification, but that is not the way to use them. They are meant to be aids and companions to the reading of the Bible. Each divides its biblical material into 100 "readings" and offers an introduction both to each major division and to each of these hundred sections. The successive volumes of this series will be worth looking for.

Nicodemus. By Dorothy Walworth. Houghton Mifflin, $2.50.

PAMPHLETS

The Case for Poland. By Ann Su Cardwell. Ann Arbor Press, Ann Arbor, Mich., 25 cents.

Gyps and Swindles. By William Trufant Foster. Public Affairs Committee, 30 Rockefeller Plaza, New York, 10 cents. Warnings against a hundred rackets and frauds, all being practiced now and many of them advertised in reputable mediums.

Religion Today in the U.S.S.R. By William Howard Melish. National Council of American-Soviet Friendship, 114 E. 32nd St., New York, 15 cents.

Debtor and Creditor Countries: 1938, 1944. By Cleona Lewis. Brookings Institution, Washington, D. C., 75 cents.

Undefeated. By Paul Hutchens. Moody Press, Chicago, 25 cents.

NEWS *of the* CHRISTIAN WORLD

Britain Faces Bleak Future

Government Is Attacked on Threatened Food and Coal Shortages—Country Suffers Floods, Influenza

LONDON, Feb. 12.—During this week the opposition in Parliament is showing more signs of alertness and vigor in attack than at any time since the election. It has found the government most vulnerable in its food policy. Sir Ben Smith, minister of food, has had to bear the brunt of the attack, which takes its strength from what is called the dilatoriness of the government and its foolish methods of publicity. What has stirred widespread alarm is the evidence of deepening crisis. Telegrams of an S.O.S. nature have been dispatched to the dominions, we hear, seeking aid in meeting the food shortage, which is said to be part of a world-wide problem. The ordinary man asks: "Then why has the problem not been treated as such?" We are to have a drastic cut in fats, and white bread is to be eliminated. And we had not realized how much we loved dried American eggs until now, when they have been taken from us. When the matter comes up for discussion Thursday, it is to be hoped that it will be put in its proper relation to other food crises in the world.

* * *

Coal Famine Threatens

Then there is coal. Mr. Shinwell admits that he has not succeeded in the task of getting out more coal. Daily the newspapers ask, "What is the use of nationalizing coal when we are drifting toward a time when there will be a serious coal famine?" During 1945 our production of coal was not enough to meet our own needs, whereas coal was formerly one of our principal exports. Mr. Shinwell has not changed his plans for the permanent good estate of the miners, but he has told them sternly that they have a part to fulfill *now*, and he appeals for less absenteeism. When football matches are played in midweek, coal production falls, and every ton is badly needed. At present fewer than 700,000 men are employed in the coal industry, barely enough to carry on the present limited production. And the figure may become less. It is argued that, given better working conditions, manpower can be greatly increased. But what will happen in the interval?

* * *

Britain Suffers Floods, Influenza Epidemic

As if all this were not enough to produce pessimism about the future, England has had to suffer from a serious epidemic of influenza and from a series of unusual floods. So far, the influenza epidemic has not been so serious as that of 1918-19; deaths were fewer than 300 last week, compared to 8,000 weekly in the previous epidemic. We are told that much has been learned about the nature of the disease, and happily the British Broadcasting company's counsel can now reach many more persons with suggestions for treatment. A distinction is now made between virus A and virus B, which cause the disease. We understand that this is our first major outbreak of virus B, considered slightly less deadly and less likely to leave weakened lungs. There were outbreaks of virus B in the United States in 1936 and 1940. . . . England has many rivers, but they seldom overflow. This year's floods have been most unusual in their range and depth. They have resulted in no loss of life, but traffic on railway lines and roads has been interrupted, and much damage to property has been reported. The Severn and its tributaries have flooded a wide area in Wales; the lake at Bala overflowed; the Trent river has made an inland sea of areas of Nottingham, while Worcester at present suffers more than most other cities.

* * *

See Danger in UNO Veto

The close of the deadlock in the Security Council of UNO was marked by a feeling of relief everywhere in Britain, but not all our people can find in the acceptance of the formula for Greece ground for such enthusiasm as was displayed in the council meeting. The memory that Russia threatened the use of the veto if a positive resolution were passed exonerating Britain in Greece cannot be obliterated. We realize with trepidation that a permanent member of the Security Council can level an accusation against another nation and by its own veto prevent an acquittal whatever the other members of the council decide. For the present it is agreed that the difference between the resolution demanded by Mr. Bevin and the one finally passed is small.

* * *

Sees Hope for France In André Philip

In an article in the *Christian World*, Jessie Forsyth Andrews, who has a great knowledge of and love for France, tells how her hopes for a better future in that country have been lifted by words spoken by André Philip, France's minister of finance and national economy. During the war, she heard Mr. Philip speak on "Christian France and the Future." He declared that the driving force in the French resistance movement was not alone patriotism, but religion. He believes that in the France of tomorrow there will be a new democracy in which "Christianity will have a vital share, not as a church, for there will be no clericalism, but by its influence on the whole spiritual life of the people." André Philip's Huguenot ancestors returned to southern France after three centuries of exile in Scotland. He was nurtured in the Student Christian Movement, of which he became a leader. He is well known and trusted in this country for his gifts and his Christian character. Mrs. Andrews concludes: "It takes all one's faith to descry the glimmer of [tomorrow's] dawn [in France]. . . . That one who fervently uttered such words less than three years ago now has so high a responsibility for France is a great and glorious omen." EDWARD SHILLITO.

Plan St. Paul Church Survey

Threat that Civic Improvements Will Mean Removal of Several Buildings Spurs Joint Study Project

MINNEAPOLIS, Feb. 18.—Protestants of St. Paul stand to lose four, and possibly five, of their seven downtown churches through proposed civic improvement projects. Present plans call for a new approach to the state capitol and an intercity expressway. Spurred by this predicament, 95 per cent of the city's Protestantism has agreed to participate in a broad religious study and survey March 18-April 13. From the survey, St. Paul Protestants also hope to learn the effect upon the churches of the increasing number of people commuting from near-by communities and the effects of changing neighborhoods and construction of new homes. Also to be studied are the relation of permanent natural barriers to present location of churches and the social and economic factors which will affect the number, denomination, location and future growth of all St. Paul churches. William D. Powell, executive secretary of the city's council of churches, which proposed the study-survey, is executive secretary of the project. At least five denominations have promised the aid of one or more members of their national city-survey staffs.

* * *

Twin City Ministers See Conditions Abroad

J. A. Aasgaard, president of the Norwegian Lutheran Church of America, back from two months in Europe, reports that Finnmark, province of northern Norway, alone will require $1,200,000 to rebuild its church institutions destroyed or damaged in the war. Without outside help, he says, it will take the Norwegians "generations" to rebuild. Dr. Aasgaard, who is also president of American Relief for Norway, inspected distribution of American relief in that country. King Haakon conferred on him Norway's highest decoration, the Grand Cross of the Order of St. Olav. N. M. Ylvisaker, president of the Chaplains' Association of the army and navy, reported on his return from the Continent that chaplains now in Europe feel that entertainment for G.I.'s has been on entirely too low a level and has contributed to their moral breakdown. P. O. Bersell, president of the Lutheran Augustana Synod, represented American Lutheran churches at a meeting of the European Lutheran relief committee in Stockholm Feb. 1-2. He is also to attend the meeting of the provisional committee of the World Council of Churches in Geneva. Carl E. Lund-Quist, pastor for Lutheran students at the University of Minnesota, has been sent by the World Student Christian Federation on a four-month mission to Europe.

* * *

Chaplain Scores Potsdam Plan

George B. Wood, Episcopal minister of Austin, Minn., who recently returned after

serving as division chaplain of the 82nd airborne division, told members of the Minneapolis ministerial association that American occupation policy in Germany is "creating a hatred of democracy." Chaplain Wood, who made parachute jumps with his men in four invasions, said the United States is developing "almost a mass starvation policy" in Germany as part of a hard peace, which, he said, neither the British nor the Russians are trying to inflict. Following Chaplain Wood's talk, the ministers adopted a resolution calling upon President Truman and the state department to take a "more Christian attitude" in carrying out the Potsdam agreement.

* * *

Hold Ministers' Conferences

More than 800 pastors attended three ministers' conferences in the Twin Cities during a recent week. Four hundred clergymen were present for the 14th annual interdenominational Minnesota state pastors' conference at Plymouth Congregational Church, Minneapolis. They heard addresses on such topics as Alcoholics Anonymous, ministerial counseling, church work among students, human relations, rural church problems, religion and democracy, and the World Council of Churches. There were 300 pastors in attendance at the annual midwinter convocation at Luther Theological Seminary, St. Paul. The Assemblies of God had 100 ministers at their conference at North Central Bible Institute, Minneapolis.

* * *

Form a Council on Human Relations

Observance of Interracial Week in Minneapolis opened with a service attended by 1,000 persons at the Episcopal Cathedral Church of St. Mark. Music was provided by five Negro choirs, a choir of Japanese-American soldiers and a mixed chorus of whites and Negroes. During Interracial Week, Mayor Hubert H. Humphrey of Minneapolis announced creation of the mayor's council on human relations, to be headed by Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church. Raymond B. Bragg, Unitarian minister, and Robert W. Kelley, pastor of Border Methodist Church, are other clergy members. Objectives of the council are to provide leadership in the development of anti-discriminatory legislation, to coordinate and help strengthen existing programs now sponsored by organizations interested in the human relations field, and to develop a positive program of its own for the encouragement of better relations among the various sections of the community.

* * *

And So Forth

In preparation for American Brotherhood Week, the Minneapolis and St. Paul round tables of Christians and Jews sponsored a study conference for Twin Cities clergymen of the three major faiths. St. Thomas College, St. Paul, a Roman Catholic school, was host to the conference, attended by more than 100 ministers, priests and rabbis.

Recently a prominent Minneapolis sociologist challenged anybody to "prove that dry night clubs have done anything at all about changing delinquents." He pointed out that there are 28 teen-age canteens in

Books Written Specially for Lenten Reading

Harper & Brothers have for eleven years been the publishers of the Presiding Bishop's Book for Lent. While written specifically for reading during the Lenten Season, they are by no means limited to any particular year or with reference to any denomination.

THE TRINITY AND CHRISTIAN DEVOTION

CHARLES W. LOWRY A book for Lent 1946 selected jointly by the Presiding Bishop of the Protestant Episcopal Church and the Archbishop of Canterbury. Here is a deeply devotional treatment of one of the central doctrines of the Christian faith. In five telling and closely-reasoned chapters, the concept of the Trinity is revealed as a mark of worship, a symbol of religious experience. $1.50

EARTH MIGHT BE FAIR

RICHARD S. EMRICH "A thoughtful and beautifully written study of the nature of man and of the doctrine of God. It deserves wide attention."— *International Journal of Religious Education* $1.50

THIS CREATED WORLD

THEODORE PARKER FERRIS "A thoughtful presentation of the Christian doctrine of God and his relation to mankind as His creation. The treatment is popular without sacrifice of content."— *Federal Council Bulletin* $1.50

NOT BY BREAD ALONE

ANGUS DUN "An illuminating analysis of the whole subject of worship. The fact of the reality and presence of God, the fact of Christ, and the fact of the social context in which many may find God are dominant ideas."— *Christian Century* $1.50

WHICH WAY AHEAD?

WALTER RUSSELL BOWIE "This book has other merits than its many sensible and specific proposals for practical action. It is written in a dynamic style, under a sense of urgency. An earnest call for clear thinking on the basis of today's actualities."— *Christian Century* $1.50

at your bookseller

HARPER & BROTHERS

Also written for Lent 1946

THOSE OF THE WAY

WILLARD L. SPERRY A noteworthy addition to Lenten literature by the Dean of Harvard Divinity School. "A thoughtful reading will force one to one's knees and then set one's feet upon 'The Way' with firmer determination and fresh enthusiasm." — *Union Seminary Bulletin* $1.50

the city and that "two-thirds of them are run for youth who don't need them." On request of Mayor Humphrey, the united Christian youth council of the Minneapolis church federation has decided to study the canteen problem as one of its projects for the coming year.

INSPIRATION IN BOOKS

THE SERMON ON THE MOUNT
Everett Shinn Illustrated Edition
Text from the King James Version of the Bible, illustrations by the master hand of Everett Shinn. Full color and black and white. $2.00

★

STORIES TO LIVE BY
The Beatitudes for Children in simple, charming stories of everyday life. By Gertrude McKelvey; illustrated by Pelagie Doane . . . 75 cents

★

CRUDEN'S CONCORDANCE
The great work that has become standard for modern scholarship. 783 pages. $3.00

★

PILGRIM'S PROGRESS
The Frederick Barnard illustrated edition of Bunyan's masterpiece . . . $1.00

★

HURLBUT'S STORY OF THE BIBLE
Over 1,800,000 copies of this distinguished work have been sold to people of all denominations. $2.50

★

THE SHEPHERD GOD
By Joseph Howard Gray
Meditations on the Twenty-third Psalm. Excellent, pocket-size. $1.00

★

GOD'S MINUTE
One of the most cherished collections of prayers. Cloth. 75c; Fabrikoid. $1.00; Embossed Kraft. $1.50

AT YOUR BOOK STORE

THE JOHN C. WINSTON CO.
IN PHILADELPHIA

At the request of newly arrived ministers, the Minneapolis church federation will conduct an all-day seminar Feb. 28 to give clergymen an over-all picture of the city. The orientation course will be conducted by the mayor, police chief, parks superintendent, welfare department head and others. Approximately 45 clergy of all faiths who have moved into the city within the past year have been invited.

Christian Youth Week was climaxed in St. Paul with an interdenominational rally Feb. 3 at St. Anthony Park Methodist Church. It was attended by 550 young people, an overflow crowd.

Minneapolis residents donated an estimated 2,800,000 garments in the victory clothing collection, six times their goal. One Protestant minister told his flock not to contribute to the drive since the clothing that reached Europe "would be distributed by Roman Catholics." His statement brought conferences with his bishop and district superintendent.

Mell W. Hobart, a Minneapolis Methodist layman, was elected president of the Minnesota council of religious education, succeeding Clifford Ansgar Nelson, Lutheran minister of St. Paul.

WILLMAR L. THORKELSON.

Hold College Seminars

Religious Emphasis Programs Abound on Iowa and Nebraska Campuses

MOUNT VERNON, IOWA, Feb. 18.—This is the season of college religious-emphasis programs. At the University of Iowa, all faiths are uniting under the chairmanship of Eddie Anderson, football coach and Catholic layman. Sherwood Eddy is to be the featured speaker. At Dakota Wesleyan, Cyrus E. Albertson of Colorado Springs was the speaker; a significant feature of the program was a series of student forums on such social problems as "Should teachers unionize?" Theodore G. Lilly of Sioux City is returning for a second year as leader at Coe College. Eugene Durham, Wesley Foundation director at Northwestern, is to head the program at Cornell College.

* * *

Ministers Study At Cornell

Fifteen Methodist ministers recently spent three days at Cornell College in a seminar on contemporary theological movements. For common background the group had studied a set of current books in the field. The seminar was under the direction of Robert Montgomery, Cornell's new director for such projects, with David Shipley of Garrett Biblical Institute as resource leader. The discussions centered on the weaknesses of liberal theology today and the challenge of neo-orthodox criticism; they resulted in a determination to put new vigor and aggressiveness into the liberal approach to personal and social evangelism. Results of the Methodist "new life mission" at Des Moines, led by Albert E. Day, are more than 200 new decisions for the Christian life, about 400 enlistments in the "youth crusaders," 70 commitments for Christian life work, and an undesignated number of church memberships revived by transfer. The visitation plan of work has been carried to all parts of the state by clinics for the training of ministers and laymen.

* * *

Wets, Drys Demand Local Option

The Iowa liquor control system appears to be in for concerted opposition from both wets and drys. Liquor sales are now prohibited except in state-owned package stores. The Anti-Saloon League has announced a continuation of its campaign for local option, while liquor forces are making sporadic demands for local option on the sale of hard liquor by the drink. Latest group to join the latter campaign is the Young Democrats club of Des Moines. It may be predicted that the two campaigns will nullify each other, but it is to be hoped that public agitation on the problem may secure better enforcement of present laws, especially in the larger cities.

* * *

Defeat Plan for Parochial School Transportation

The new Iowa school laws provide $2,000,000 a year in state aid for the transportation of rural children to town schools. In some districts, state buses have been transporting children to parochial schools, a practice which has been declared illegal by a ruling of the state's attorney general. An amendment which would have permitted the practice was defeated in the recent legislature.

* * *

And So Forth

Twenty-nine rural churches received certificates of merit for outstanding community and church service from the Iowa Christian rural fellowship this year. In the annual meeting at Ames, it was reported that about half the counties of the state have completed religious surveys under the direction of the fellowship.

Henry Tani, a nisei on the Board of National Missions of the Evangelical and Reformed Church, was the featured speaker at Muscatine on Race Relations Sunday.

The Iowa interchurch council has called Harry H. Kalas from a position as professor at Naperville Theological Seminary to become its executive secretary.

Walter P. Halbert is the new executive secretary and director of promotion for the Iowa Baptist convention.

Carroll C. Roberts, pastor of the Ninth Street Christian Church in Washington, D.C., and president of the Washington federation of churches, comes to the pastorate of First Christian Church in Cedar Rapids April 1.

P. Hewison Pollock, formerly of Bozeman, Mont., is the new minister at First Presbyterian Church, Iowa City. Dr. Pollock, Fr. Robert Walsh of Red Oak, Iowa, and Rabbi Herman Schaalman of Cedar Rapids were Brotherhood Week speakers at Cornell College.

ALBION ROY KING.

Congregationalists Urged To Ration Food

The General Council of the Congregational Christian Churches has appealed to members of the denomination to adopt specific plans for self-rationing. It suggests also that during Lent families sit down on Sundays to "the simplest possible meal" in order to contribute more heavily to relief and rehabilitation needs through church agencies.

Surveys Church Life in Sweden

Yearbook Reports Increased Interest in Missionary Effort—Three Free Churches Pledge Cooperation

ROSKILDE, DENMARK, Jan. 10.—Little by little the means of transit are reopening between the Scandinavian countries. Thus it is possible for us to learn at once of the important developments in Swedish church life during 1945 from the *Yearbook of the Swedish Church*, which has just been published. During the war, it was only through Sweden, because of her neutrality, that Denmark, Norway and Finland were able to obtain from time to time news from the rest of the world. Life in Sweden is of course returning to normal much more quickly than in other Scandinavian countries, since she was not seriously affected by the war.

* * *

Missionary Societies Increase Activity

The Swedish missionary societies, now that the war is over, are looking forward to intensified activity. Travel is a number one problem. Missionaries who stayed at their posts during the long war need to go home on furloughs, and new men are to be sent out. And since travel costs two or three times as much as in normal times, a considerable amount of money has had to be put aside for this purpose alone. Steamship passage is even more difficult to secure now than during the war, so the societies are trying to arrange travel by air for their men. Once again it is possible for the different Scandinavian missionary societies to establish contact with each other. In August the Northern Mission Council assembled for the first time since the beginning of the war. Present were Mission Director Dahlberg, Editor Lundahl, Secretary Palmaer and Professor Westman of Sweden; Bishop Malmstrom of Denmark; and Director Paunu and Professor Saraoja of Finland.

* * *

Make Contact with International Missionary Council

Of particular importance to Sweden's mission work and to that of Scandinavia as a whole was the contact established during the war with the International Missionary Council. Norman Goodall, secretary of the council, paid a visit to the Swedish Council of Missions in the early weeks of 1945. He gathered information concerning missionary effort, and informed the Swedish churches through lectures and conversations about the conditions of mission work in other countries. He challenged them to play a leading part in the rebuilding of the churches of Europe when the war should be over, and he pointed out their moral obligation to reconcile former enemies. Last March the Swedish churches were hosts to representatives of Lutheran churches of the United States.

* * *

Ethiopia Invites Missionaries

There are now 1,172 Swedish missionaries. Those waiting to set out for their

WORSHIP SERVICES FOR YOUTH

BY ALICE A. BAYS

These vital, forceful, spirit-enriching worship programs have strong appeal to all young people.

★ This book is the fourth of a series of planned worship services prepared by Mrs. Bays. It is designed to meet the needs of youth groups of all types, and brings together the best worship helps she has discovered in years of experience as a teacher and counselor of young people while leading them in worship in churches, colleges, camps, and conferences in many states.

$2 (Slightly Higher in Canada)

New in viewpoint and resource materials, this book meets the needs of youth today. Its use will lead them into a conscious relationship with God whereby they will discover His will and purpose for their lives and gain strength for purposeful living. Each service is built around a central theme which is strengthened and given deeper meaning by carefully chosen prayers, hymns, poems, and stories, applying Christian principles to living.

34 COMPLETE PROGRAMS

Grouped into five unified series, all the services are completely planned so that they can be used as given, yet they permit much flexibility and allow creative adaptability on the part of the group to its particular conditions.

Series One: FRIENDS OF GOD—(9 services based on biographies. Series Two: COMPANIONS WITH GOD—(5). Series Three: CREDO—(5). Series Four: FRIENDSHIP WITH ALL RACES ——(7). Series Five: AROUND THE YEAR WITH GOD—(9 services).

ABOUT THE AUTHOR

Alice A. Bays, wife of a prominent minister and mother, is an inspiring teacher and leader of youth. She knows youth and their problems. Out of her wide experience she has contributed much to the enrichment of youth through three previous books—Worship Programs for Intermediates, $1.75; Worship Programs in the Fine Arts, $2; and Worship Programs and Stories for Young People, $2. Her whole-hearted devotion to developing the spirit of true worship that will lead youth to Christ is reflected in her books.

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY PRESS

NASHVILLE 2, TENNESSEE

2 BOOKS IN ONE!

INTER-CHURCH HYMNAL

Complete Service Book $90 a 100, not prepaid

See this great hymnal which lifts the ministry of music to new levels and provides service material in unparalleled abundance. Write for your Free sample copy today.

More For Your Money

"Inter-Church Hymnal" unites Quantity and Quality with LOW price. *First*, it gives you 479 preferred hymns and songs that unite in worship the hearts of your people. *Second*, it provides 215 Service Outlines, Scripture Readings; Litanies, Prayers, Choral Responses, Introits, and Personal Meditations.

TRUE POST-WAR PROGRAM

Helps you to improve and vitalize your service program to fit conditions of the day. Despite the fullness of its contents, and many unique features, the volume is compact and easy to hold because of quality materials.

Send for sample and see how perfectly "Inter-Church Hymnal" meets your needs, how valuable it will be in building up your work.

Write today for Free sample
Give church and denomination

Biglow-Main-Excell Co.

5723-C6 West Lake Street Chicago 44, Illinois

LIGHT
THE KEY TO THE UNIVERSE

Modern research in atomic energy furnishes additional proof of the electromagnetic nature of matter. Is the same energy the key to the nature of mind and spirit? Is a new unification of the universe at hand? Read THE PHILOSOPHY OF LIGHT by Floyd Irving Larbeer, M.A., B.D. Cloth cover (260 pages) $1.50; paper cover $1.00. Money refunded if not satisfied.

LAUREL SOCIETY
Box 422 Lancaster, Calif.

WHY has the Catholic Church Supported { Mussolini, Hitler, Tiso, Franco, Salazar, Peron } ?

Why did the Catholic church support Roosevelt's domestic policies and oppose his foreign policy?

Why is the Catholic church anti-Capitalist as well as anti-Communist?

What kind of a political, social and economic system is the Catholic church attempting to bring about?

How has this affected your life and how may it affect the lives of your children?

READ: "The Catholic Church and Economics"
by L. H. Lehmann

Third of an important series of articles which began in our January issue, describing aspects of the Catholic Church never before revealed.

In the March issue of

THE CONVERTED CATHOLIC MAGAZINE

Edited by former Roman Catholic Priests
Subscription only $1.00 a year (10 issues)
Canada—$1.25 Sample Copy 15c

To make sure of receiving your March issue, return this ad with your order.

CHRIST'S MISSION, DEPT. 313
229 WEST 48TH ST. NEW YORK 19, N. Y.
When in New York Attend Our Services Every Sunday at 3:30 P. M.

fields number 245, and there are 276 new candidates. Contributions for missions during the past year totaled $1,733,368, an increase of $238,600 over the previous year. At present the Swedish mission field in Ethiopia is receiving special attention. The emperor of that country has asked for at least two Swedish missionaries for each of the 12 provinces; in return, he has offered to erect a mission station in each province. He is willing to support the mission work done in his country. The Swedish Jewish mission in Rumania is continuing its work unhindered in spite of all political changes; in Bucharest the work has even expanded. Christian literature is distributed on a large scale, and the gospel is preached at public meetings. On the other hand, the support of similar work in Germany and Austria has been suspended because of military developments.

* * *

Free Churches Plan United Effort

An important development in church life in Sweden last year was the effort of the free churches to unite. Baptist, Methodist and Swedish Mission Union churches have formed a committee to further cooperation among the three denominations "with regard to all questions concerning church policy, education and Sunday schools, foreign missions, literature and common assemblies." The Baptist Church, with some 41,000 members, is the oldest free church in Sweden, having been established in 1848. The Methodist Church, founded in 1868, has about 12,000 members. The Swedish Mission Union, founded in 1878, has 106,000 members.

* * *

And So Forth

Two Swedish churchmen of world fame died during the past year: Bishop J. A. Eklund and Prof. Hjalmar Holmquist of the University of Lund. Bishop Eklund, with the late Archbishop Söderblom, was among the foremost spiritual leaders of the Swedish people a generation ago. An outstanding poet, he added many beautiful hymns to the Swedish hymnbook. He was a religious thinker whose aim it was to describe the outlines of Christian faith, but he was far from being blind to the religious values of classic culture. As a preacher he was able to set on fire the youth of his country. Professor Holmquist was a famous teacher and writer, a list of his productions covering no less than 43 pages. Outstanding among his works was his history of the Swedish church.

Last summer Bishop Ysander of Visby went to Buenos Aires to dedicate a new church building for the Swedish community there.

Laymen and clergy united during the year in an assembly at Vadstena which had for its purpose preparation for a spiritual renewal in the Swedish church.

The church minister in the new government, formed in July of last year, is Tage Erlander.

Among religious books of interest published in Sweden in 1945 was the first part of the New Testament commentary edited by Professor Nygren of the University of Lund. So far the Epistles to the Romans and the Corinthians have appeared. The continued popularity of the books of Bo Giertz, court preacher, seems to indicate a new interest in religious books in general. His latest is titled *The Great Lie and the Great Truth. Religions and Bible*, the yearbook of the Nathan Söderblom Society, reports achievements of this organization, founded in 1941 in honor of the late archbishop to further the study of Bible and religious history.

K. E. Jordt Jorgensen.

Review Aid to G.I.'s

Denver Council of Churches Carried on Valuable Service During the War

Boulder, Colo., Feb. 20.—The recently issued report of the "men in service" program of the Denver council of churches reveals that churches can really accomplish something when they work together. The report shows that during the war years this program, of which Methodist Bishop Wilbur Hammaker was chairman, provided meals for 47,000 men. Its housing desk at the service men's center found living quarters for 149,000 men and 22,750 families. Checking and lounge service and showers were provided by churches in a program operated by 3,950 volunteer workers. Fifteen denominations cooperated in the project, and 83 churches took part in serving meals.

* * *

Denver University Plans Expansion

Denver University, which has some 5,000 students on its campus five miles from the heart of the city, has just announced plans for a $7,000,000 expansion on the main campus and for a new downtown campus to cost $8,000,000. The new campus will front on the city's Civic Center. In recent years the university has carried on increasing work in downtown Denver. Starting out 80 years ago as a small Methodist institution, it is now one of the outstanding educational centers of this area. Iliff School of Theology, identified with the university,

stands alone in the Rocky mountain region as a first-class ministerial training institution.

* * *

Iliff Sponsors Graduate Lectures

One hundred and sixty ministers attended the third annual ministers' week of graduate lectures at Iliff School of Theology Feb. 12-15. This is the largest enrollment in the history of the venture. Lectures were given by Paul Hutchinson, managing editor of The Christian Century; William K. Anderson, secretary of the Methodist commission on ministerial training; and Henry Nelson Wieman of the University of Chicago.

* * *

Protest Program of 'Cowboy Preacher'

Veterans in Denver have expressed their disapproval of the efforts of Harvey Springer, the "cowboy preacher," to carry on his particular brand of evangelism in the city. Edward J. McHale, national secretary of the American Veterans Committee, on a recent visit to the city publicly condemned persons associated with the program of Gerald L. K. Smith; this was in effect "pointing the finger" at Mr. Springer. Then when the "cowboy preacher," who uses a sprawling tabernacle as his sounding board, began building a plant for his newspaper, the *Western Voice*, a number of G. I.'s picketed the area, carrying banners saying that *they* were unable to find homes and calling the plant a "lie factory." The Denver "Youth for Christ" movement has found itself identified with Mr. Springer, and has taken occasion to declare that it is not anti-Semitic nor anti-Negro. The movement quotes from a letter from Torrey Johnson, international president, to Mr. Springer as follows: "Youth for Christ is a 100 per cent religious organization and strictly non-political. We want nothing whatever to do with you, Gerald Winrod, Gerald L. K. Smith, Kenneth Goff or any men of your character. We resent your intrusion upon a purely spiritual work."

* * *

And So Forth

J. Arthur Hamlett, Negro Methodist bishop of Kansas City, addressed meetings in Denver during Brotherhood Week.

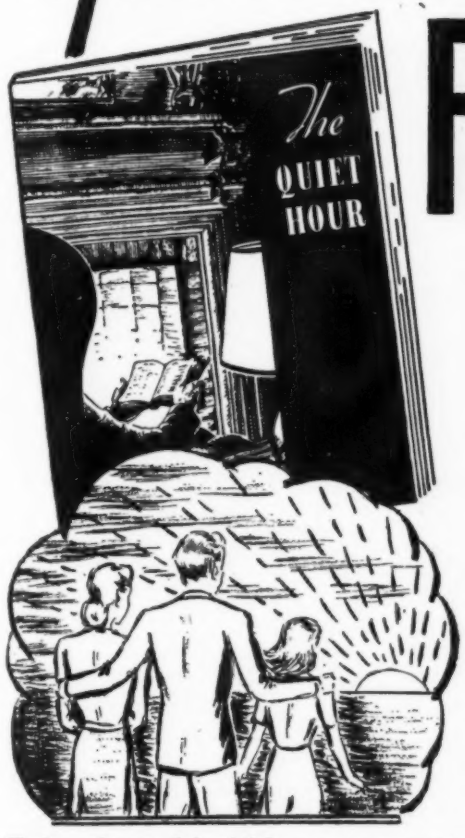
Erdmann Smith, who spent part of his vacation last year supplying at First Baptist Church, Denver, which your correspondent served for 11 years before coming to Boulder, has been asked to serve as guest pastor for an indefinite period.

The Denver unity council has protested the action of Senator Millikin of Colorado in helping block Senate consideration of the FEPC bill. CLARENCE W. KEMPER.

Protestant Dispensary Refuses Lottery Gift

When lists of charitable institutions to benefit from the Dec. 15 Cuban national lottery appeared on placards throughout the island, they included the name of the Methodist dispensary for children at Jovellanos. The trustees of that institution immediately informed the president of the republic of their refusal to accept any of the funds, and had a document drawn up insuring that no one would receive any of the lottery money in the name of the institution.

You'll Find New FAITH



For each day in *The* QUIET HOUR

The Devotional Guide that is Giving New Hope to Thousands

Today, the need for faith was never greater, annoying fears, doubts, distrusts, disillusionments, and religious bewilderment are daily taking their toll. In this hour of confusion, men and women are turning to the Power, above and beyond human influence, that never faileth.

In the peaceful solitude of their homes, offices and other secure places, more and more people are devoting leisure time to meditation—to revise values, and satisfy their spiritual yearnings. During these brief moments of relaxation, new joy, new hope and release are found in Scripture reading, in prayer, and *The QUIET HOUR*.

Like a rock in a weary land, *The QUIET HOUR* inspires faith and courage. Each quarterly issue contains 90 daily, soul-curing devotions—including a Bible verse, a meditation, a prayer, and a thought to carry through the day.

★ If you are hungry for the abiding comfort of inner peace, or simply seek the gratifying experience of daily reaffirming your belief, you will find new faith for each day in The QUIET HOUR. Start your daily meditations with the current issue and receive 365 Daily Devotions, one for every day during the next 12 months, for only 25c.

Mail The Coupon Now!

DAVID C. COOK PUBLISHING CO.

942-QC North Grove Ave., Elgin, Ill.

Enclosed please find $_____ for _____ subscriptions to *The QUIET HOUR* at 25c each.

Name_____

Address_____

City_____ Zone____ State____

I am ☐ a Layman, ☐ Pastor, ☐ S. S. Supt., ☐ S. S. Teacher.

NO TIME TO READ?
We read U. S., foreign periodicals, books, speeches; give you each week best anecdotes, illustrative stories, etc. For speakers, chairmen, ministers, educators, writers. Fifth year of publication. Sub., $5. Send $2 for six months' trial (26 issues). Money-back guarantee.
QUOTE, Dept. B, Indianapolis
Quote
For Those who will not be Mentally Marooned

TRY BLESSINGS *If it's a Religious Book*

Send for our Free Catalogue of old and new books. Let your dollar buy double in standard and current religious writings, biographies, reference and scholars' works, etc. We buy libraries and useful second-hand books. Write today.

BLESSING BOOK STORES, INC.
Dept. cc, 63 E. Adams Street, Chicago 3, Ill.

Baker Book House

NEW AND USED RELIGIOUS BOOKS

Catalogs free. Libraries purchased.

1019 WEALTHY ST., S. E.
GRAND RAPIDS 6, MICHIGAN

EXPERIENCED PRESBYTERIAN MINISTER, now supplying church of 1000 members and broadcasting weekly, will be free to serve as interim pastor after May 1st. Minimum salary $75.00 per week and housing for self and wife. Address, The Christian Century, Box 154.

Wanted: Director of Religious Education—man or woman. State age, training, experience, church affiliation, salary expected and give references.

St. John's Lutheran Church
6100 Columbia Ave.
Philadelphia 31, Penna.

'many imitators, no equals'

The Pulpit

"Many thanks for the *Pulpit!* There are many imitators, but no equals. The sermons and illustrations are an inspiration. The Editor's Page is very helpful." J. A. TUER
Hamilton, Ont., Can.

Subscription price: To 'Century' subscribers, $1.00. To others, $2.00.

The Pulpit
407 S. Dearborn, Chicago 5

Charges Neglect Of Rural Parish

Dutton Peterson Tells Conference that Country Church Has Been Made a 'Siberia' for Inept Pastors

BOSTON, Feb. 18.—Faces grew red and everyone listened very closely when Dutton S. Peterson of Odessa, N. Y., spoke on "God of the Sod" to the crowded conference on preaching at Copley Church last week. This conference, sponsored annually by Boston University school of theology, is attended by ministers from all over New England. "Rural parishes have been made a Siberia for backsliding pastors demoted as a disciplinary measure," charged Dr. Peterson. "The Methodist Church has let its rural work be weakened, forgetting that its membership is predominantly rural. We now have two rural strategies: the one that the church advertises and the one that it uses. Small churches have been thoughtlessly consolidated in shotgun weddings for the sake of economy, and country pastors who showed promise taken to larger communities, with the result that country parishes are the stepchildren of the faith."

* * *

Discuss Race Problems

The three-day conference was featured by similar incisive treatment of present-day problems. Bishop Newell S. Booth of the Belgian Congo presented a "bill of rights" for the African Negro. He said he hoped that Russia would have power on a trusteeship council because Russian views on race questions are progressive. In speaking of the Christian bases of peace in Japan, Floyd Shacklock said: "Let the Christians of America raise a fund to rebuild the schools and hospitals and churches of Hiroshima. We must show through actions as well as through words that there is a better way of life." Earl Cranston of Dartmouth College suggested that northerners do not help much by telling southerners how to act in race relations. It would be wiser for northerners to set a good example by wiping out anti-Semitism, he said. Other leaders at the conference were President Daniel Marsh of Boston University, Charles F. Boss, Jr., Herbert Gezork and Ralph Diffendorfer.

* * *

Rabbi Gives Bangor Lectures

The convocation week program at Bangor Seminary was marked by a series of four lectures by Rabbi Joshua Loth Liebman of Boston, the first Jew to fill one of the Bangor lectureships. His four subjects were: "Conscience: Mature and Immature," "Love: Counterfeit and Real," "Grief: Managed and Mismanaged," and "God: The Psychology of Atheism and Theism." Other lecturers were Russell J. Clinchy of Hartford, Thomas W. Jones of Montreal and M. Russell Boynton of Newton Centre.

* * *

Two Views on Russia

An example of how swiftly the tides of opinion concerning Russia can turn was given in Boston recently by two events. One evening Judge John E. Swift said in public that "Russia has torn the Atlantic Charter to tatters and enslaved millions of our fellow Catholics." This speech drew heavy fire from Russia's delegates to the UNO in London. But a few days later a dinner was held in Boston to launch a $2,000,000 campaign for establishment in Russia of a penicillin research laboratory and plant as a gift of the American people in memory of Hugh Cabot. Harlow Shapley of Harvard, chairman of the memorial fund committee, reports deep appreciation from Russia for the good will behind this project. So the temperature blows hot or cold, with the lines forming more and more sharply all the time.

* * *

Van Paassen Condemns 'Formalism'

Pierre van Paassen, author and foreign correspondent, made his first appearance in the pulpit since his ordination to the Unitarian ministry with a sermon at King's Chapel on a recent Sunday. Eight hundred people crowded into the famous sanctuary to hear him declare: "The pure, the simple, the crystal clear gospel of Jesus has been replaced in the minds of the masses with pompous formalisms, with brilliant ceremonies, with theology, with confessions of faith and with symbols wholly irrational, incomprehensible and unacceptable to modern man."

* * *

And So Forth

Speaking at Boston University recently, Gen. Dwight Eisenhower said, "Why do not the presidents of all great universities in the world teach their people to put people in my profession permanently out of their jobs?"

A Catholic conference on industrial problems has just been concluded in Boston, with representatives of labor, capital and management on the program.

A united church service center for collecting, packing and shipping clothing and food to Europe and Asia has just been opened in Boston. There Mrs. Nehemiah Boynton, Jr., supervises a large group of volunteer workers from churches of all denominations.

On Jan. 23 Stephen H. Fritchman, editor of the *Christian Register* and director of youth work for the American Unitarian Association, joined a picket line in Lynn because he believed the General Electric company stood against President Truman and the American people.

CARL HEATH KOPF.

Czech Orthodox Church Subject to Moscow

The Czechoslovak Orthodox Church, heretofore subject to control by the Serbian Orthodox Church, has, according to Religious News Service, been transferred to the jurisdiction of the Russian Orthodox Church.

Wooster Adopts a New Curriculum

The College of Wooster, Wooster, Ohio, has announced a new curriculum whereby all students, rather than only those with special abilities, will pursue independent study during the third and fourth years of their courses. A faculty adviser will be appointed to counsel these students in groups of eight.

Schools in Mid-South to Expand

Colleges Receive Large Gifts; Baptists and Methodists Inform Bilbo He Does Not Speak for Them

MEMPHIS, Feb. 21.—Academic expansion is the order of the day in this area. Memphis is to have a new public school with grades from first through twelfth; it will be erected on a 37-acre tract and will cost $1,000,000. Southwestern College here has passed the half-way mark in its drive for $2,000,000. The quota for the city is $1,000,000. When the goal is reached, the General Education Board will add $500,000. Although this is a Presbyterian, U. S., school, the largest gift to date, $40,000, was made by a Jewish family in memory of the late Mr. and Mrs. M. Plough. A civil aviation flight and ground school has been approved for Memphis State College. The Tennessee Baptist convention has acquired Cumberland University at Lebanon and merged it with Tennessee College for Women at Murfreesboro. A standard four-year coeducational college will be maintained. Governor McCord has allocated $210,000 to the state university at Knoxville for construction of housing for former G. I. students. The university will receive $2,000,000 from a bond issue voted last year. The University of Alabama has received a $40,000 grant from the Rockefeller Foundation for a study of the electoral process in the south.

* * *

Propose to Move College To Memphis

Because George S. Benson, Church of Christ minister and president of Harding College at Searcy, Ark., has been a favorite speaker for groups of Memphis business men who lean toward individualism and independence in industry, some of these men are campaigning to bring Harding College to Memphis. Over the protest of residents of Searcy, Harding trustees have voted to build a $1,250,000 plant in this city and to move the college here by the fall of 1947, provided Memphis agrees to President Benson's stipulations concerning finances. Meeting these stipulations may be difficult because of the city's prior commitment to Southwestern College. Harding has 500 students from 31 states and a present building fund of $500,000.

* * *

Protest Bilbo's Proposal

Seventy-four ministers and laymen of the Baptist and Methodist churches protested to Senator Bilbo when his statement in Congress during his recent filibuster that "I will take care of these Baptists and Methodists" was called to their attention by the Southern Conference for Human Welfare. "We resent your assuming the right to speak for Baptists and Methodists of the south," read the telegram they dispatched to him. The telegram also charged Senator Bilbo with "forming an unholy compact to delay the coming of social progress in the south and the coming of a world of brotherhood, peace and democracy." Seven of the signers live in Mississippi, the senator's home state.

* * *

Little Rock Fellowship Studies Local Strike

The religion and labor fellowship of Little Rock, Ark., devoted its January meeting to a discussion of the strike situation at the local Southern Cotton Oil company, where the Negro workers are allied with the C.I.O. The company did not acknowledge receipt of an invitation to send a speaker to present its argument at the meeting. The management is willing to bargain on wages, but will not consider the matter of overtime pay, saying it does not want to have a contract in the way when it proposes overtime work and is unwilling to set a "bad precedent" for its numerous mills in the south. The fellowship is composed of an equal number of labor leaders and clergymen, and meets each month to consider current local industrial conflicts. Reporting the local indifference to the situation, Sam S. Freeman of the Little Rock ministerial alliance, who is a co-chairman of the fellowship, said: "Had a white man instead of a Negro been killed in what seems to have been a company-backed fight a block from the picket line, the public would not be so apathetic."

* * *

Mississippi Strengthens Liquor Statute

Recent happenings in Mississippi include the following: Enforcement of the bone dry liquor statute which, it is charged, is frequently violated, was given added incentive when the state senate voted Feb. 8 to make the ownership of a federal license to sell hard liquor in the state evidence in court of the actual sale of liquor. . . . A Negro rural pastors' institute opened at Southern Christian Institute Feb. 4 to run until March 15. It is being sponsored by the United Christian Missionary Society and the Home Missions Council. . . . The state parent-teachers association is conducting a campaign to abolish fraternities in high schools.

* * *

And So Forth

W. A. Westermann, Lutheran minister to the deaf and blind in Tennessee, Arkansas, Mississippi, Louisiana, Alabama and parts of Kentucky and North Carolina, traveled 54,000 miles last year carrying on his work, which is supported by the Missouri Synod.

Emma B. Browne, 92, teacher in the Memphis public schools from 1872 to 1930, was honored recently with a banquet by the T.E.L. Sunday school class which she founded in a local Baptist church in 1906.

Msgr. J. P. Whitfield, pastor of Little Flower Church, Memphis, accompanied Cardinal-designate Stritch of Chicago to Rome. The cardinal-designate began his ministry at St. Patrick's Church here in 1910, and has been a close friend of Msgr. Whitfield since they were young priests together.

The two Memphis policemen who were recently brought to trial on a charge of raping two Negro girls have been acquitted by a jury. MARSHALL WINGFIELD.

Methodist Peace Commission Withdraws from C.P.S.

The committee on conscientious objectors of the Methodist Commission on

Have you read

the book that Albert Einstein has called *"the* answer to the present political problem precipitated by the release of atomic energy"?

The ANATOMY OF PEACE

by Emery Reves

Mr. Einstein continues: "It would be most desirable if every political and scientific leader in every country would take a little time to read this book. If this could be brought about, I feel it might avert the disaster of an atomic world war."

The ANATOMY OF PEACE

"A stimulating and sinewy little volume, as wise as any yet written on the true fundamentals of what it takes to make peace a reality."
—Saturday Review of Literature

"To those who are convinced that true peace and true freedom are possible only under the aegis of world law, it is virtually required reading."
—Christian Science Monitor

The ANATOMY OF PEACE

by Emery Reves

At all bookstores $2.00

HARPER

VETERANS!

It is none too soon for veterans to begin making arrangements to enter the Seminary in the Spring Quarter, which opens on March 25. Send for application blanks and catalog.

The Chicago Theological Seminary
Arthur Cushman McGiffert, *President*
5757 University Avenue, Chicago 37

HELP TRAIN PREACHERS

You can receive a regular income on your savings, and at the same time help prepare Presbyterian ministers to preach, by accepting an annuity agreement from Princeton Theological Seminary.

Through such a contract with this long-established institution, you help develop young men to lead Presbyterian congregations, and at the same time you receive a regular check. Your income is backed by a growing institution 130 years old.

You will be proud to have a part in training a Princeton man. Write: Henry S. Brown, D. D.
PRINCETON THEOLOGICAL SEMINARY
48 Mercer St., Princeton, N. J.

Please give me more details of your annuity agreement.

*Name*_____

*Address*_____

Summer Courses
In
Union Theological Seminary
Under the Columbia University Summer Session
July 8 to August 16, 1946
Three-week terms: July 8 to 26, and July 29 to August 16

Bible, Ethics, Philosophy, Theology:
E. E. Aubrey, John Knox, Reinhold Niebuhr, R. E. Harkness, J. T. McNeill, Liston Pope, Samuel Terrien, Paul Tillich, and others.

RELIGIOUS EDUCATION:
W. C. Bower, Mildred Eakin, H. S. Elliott, Wesner Fallaw, W. S. Hockman, Clarence Shedd, and others.

Twenty-Sixth Annual Conference for Ministers and Religious Workers, July 15-August 9.

ADDRESS:
Director of Summer Courses
Union Theological Seminary
3041 Broadway
New York 27, N. Y.

FOR CHRISTIAN LEADERSHIP

This interdenominational graduate school of theology is sought by men and women who plan to give their lives to Christian service. Thorough preparation for all types of church leadership—ministers, missionaries, directors of religious education. A.M., B.D. and S.T.M. degrees.

Suburban location near Cleveland offers ideal opportunity for both rural and city field work. Faculty includes members of five denominations. College of Arts and Sciences, Conservatory of Music, and School of Theology on same campus. Catalog.

Thomas W. Graham, D.D., Dean, Oberlin, Ohio

OBERLIN GRADUATE SCHOOL OF THEOLOGY

Remember the old Packard slogan "Ask the man who owns one"? Asking old-time readers is one good way to find out whether you should subscribe to The Christian Century. Another is to try a 13-weeks' Acquaintance Subscription, which costs only One Dollar.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

Please send The Christian Century for 13 weeks. Enclosed $1.00.

Name_____

Address_____

World Peace has withdrawn from administration of Civilian Public Service units and on May 31 will bring to an end its financial responsibility for such units. This action had been authorized by the commission at its November meeting but had been delayed until a poll of men in C.P.S. camps had been taken. The commission will continue to counsel C.P.S. men.

Call for Support Of Food Program

Denominational Leaders Urge Churches to Expedite President Truman's Plea for Added Sacrifice

NEW YORK, Feb. 22.—The presidents or presiding bishops of 17 denominations joined yesterday with Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in a statement supporting President Truman's recent call for sacrifices by Americans to help feed the starving abroad. "We must act immediately," the statement declared, "so that the President's constructive recommendation may receive the necessary support and that thereby the hungry may be fed. The eagerly awaited opportunity for the churches has come. Feeding a hungry world is too great a task for private agencies. It calls for action by the nation as a whole. The President has summoned our people to the sacrifices necessary to save millions in Asia and Europe from starvation. He needs the full support of the Christian forces of our country. Let each denomination record its approval at the White House and also call upon its members to express their judgment to their representatives and to the President."

* * *

Urge Lenten Sacrifice For Sake of Relief

Speaking on behalf of the "war-shattered, spirit-weary peoples of this earth," Protestant leaders of three interdenominational relief agencies, the Commission for World Council Service, the Church Committee for Relief in Asia, and the Church Committee on Overseas Relief and Reconstruction, have urged a plan for Lenten sacrificial giving. They suggest three procedures for the Christian: giving the equivalent of one meal a week to the postwar relief funds of his church, refraining from some customary expenditure so that he may give to his church fund something he would not otherwise give, or taking from his savings account an amount that would constitute a truly sacrificial gift and sending it to his church fund. The final admonition is an appeal for speed: "People are slowly slipping beyond help. A gift at once may save several lives. By your gift Christ's healing hand can perform the miracle of new life."

* * *

Peace Groups Approve British Loan

The National Peace Conference, made up of representatives of 37 national organizations, voted Monday to recommend that its member groups work for congressional approval of the Anglo-American financial and commercial agreements. The conferees also advocated congressional support for United States acceptance of the constitution of UNESCO, soon to be considered in a joint resolution before the Senate and House. Strong opposition was expressed to all restrictive immigration measures and in particular to the Gossett bill, which would cut immigration quotas in half for a period of 10 years. The conferees voted to recommend that their organizations approve the principle of civilian

control of atomic energy and support the President's program of increased wheat shipments overseas, even if that means a return to rationing of food in this country. Abe Fortas, former undersecretary of the department of the interior, who addressed the conference, urged that a trusteeship agreement be written for the former Japanese-owned and Japanese-mandated islands, and that it include inspection arrangements and plans under civilian administration for the economic, political and social advancement of the island peoples. "While the President has declared that the Pacific islands should be placed under trusteeship," said Mr. Fortas, "the United States has still to speak regarding its plans for a trusteeship agreement."

* * *

Church Federation Seeks End to Dies Committee

The Greater New York federation of churches in a statement released Saturday urged members of the House of Representatives to sign the discharge petition which calls for reconsideration of the creation of the committee on un-American activities. The statement reads: "We have viewed with alarm the continuous interference by this committee with the freedoms of our citizens as evidenced most recently by its attempt to censor radio commenators, by its questioning of the right of the National Committee to Combat Anti-Semitism to circulate a petition urging Congress to adopt legislation condemning anti-Semitism and racism, by its treatment of the Joint Anti-Fascist Refugee Committee and the National Council of American-Soviet Friendship, and by the irresponsible and un-American utterances of its most vocal spokesman, Representative Rankin."

* * *

Gift to Russia Planned As Friendly Gesture

At a meeting of the Greater New York interfaith committee of the American Society for Russian Relief held last week in St. Nicholas Reformed Church, a plan for raising $2,000,000 to re-equip the First Central Medical Institute of Moscow was adopted. The committee further adopted resolutions including the following statement: "Whereas the committee believes that there is no work more important at this time than the strengthening and maintaining of peaceful and friendly relations among nations, it is felt that the expression of friendship toward the Soviet Union . . . is a strong means of affirming our desire for peace and unity . . . wholehearted participation by the churches and synagogues of Greater New York in this program is indicated by the very nature of their purpose." In the absence of Bishop James P. DeWolfe, chairman of the committee, William Howard Melish of Holy Trinity Episcopal Church presided.

* * *

And So Forth

Under the auspices of the interracial commission of the Brooklyn church and mission federation, rabbis and clergymen of Negro, Italian and Spanish congregations were invited with their wives to a Brotherhood Week dinner.

In an all-day meeting here this week, 1,200 teachers, students, ministers and parents gathered to hear religious education on released time vigorously attacked and as strongly defended. The meeting, which was held in the building of the Society for Ethical Culture, was addressed by Conrad H. Moehlman of the University of Rochester; Walter M. Howlett of the Greater New York coordinating committee on released time, composed of Jews, Protestants and Catholics; Luther E. Woodward of the National Committee on Mental Hygiene; and Sidney Hook of New York University.

On the eve of her departure for Tokyo Tuesday as a member of the advisory commission on the revision of Japanese education, Dean Virginia Gildersleeve of Barnard College was awarded the annual medal for distinguished service of the New York Academy of Public Education.

J. Henry Carpenter.

Officers a Bad Example

Chaplain Denounces Moral Influence of Commanders on Our Soldiers

Chicago, Feb. 23.—A circuit court judge told some Chicago ministers recently that the influence of army officers upon our soldiers is preponderantly bad, judging by the veterans who come before his court. This view was supported by former Major George B. Wood of the army chaplains' corps, who told the press that "prestige in the army now corresponds to a man's capacity for dissipation, not upon his capacity for being a gentleman." Mr. Wood pointed out that "if the commanding officer approves gambling and sexual misbehavior, his men do likewise." He demanded that the army clean up its morals and charged that many present officers are unfit for the responsibility of handling young men. If we submit to compulsory military training, he said, we should make certain that our boys are not subjected to "the moral leadership of the gutter."

* * *

Discuss Church Service To Veterans

The Chicago church federation's department of ministry to service men is sponsoring a second annual conference for parish service men's and veterans' committees on March 3. Harold Wilke, chaplain-at-large in military hospitals under the U. S. veterans' bureau; Ellsworth M. Smith, in charge of war emergency service of the Detroit council of churches; and Clinton C. Cox, pastor of Drexel Park Presbyterian Church, will be the speakers. The weight of this work, says the department staff, is just bearing down upon the churches and church people at home. It will increase in its demands for time and effort for the next two years, they declare.

* * *

Chicagoans on Town Hall Broadcast

Two Chicagoans upheld the affirmative in the national Town Meeting of the Air radio program last week on "Are we losing our religion?" They were Charles Clayton Morrison, editor of The Christian Century, and T. V. Smith, former professor of philosophy at the University of Chicago and onetime congressman from this state. The negative was taken by two New Yorkers: Mrs. Harper Sibley, president of the United Council of Church Women, and Bishop G. Bromley Oxnam, president of the Federal Council of Churches. It is

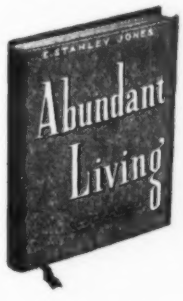
ABUNDANT LIVING

E. STANLEY JONES

This quiet book, ideally suited for Lenten reading, is a challenge to those who would approach the fullness in life to which Christ pointed. It analyzes and leads the way to a more progressive spiritual insight. Clearly and concisely it demonstrates practical applications for daily growth.

It shows the individual how to face and overcome obstacles, to explore and appropriate resources for real abundant living. The daily readings, gathered under weekly themes, contain not only devotional material but definite techniques to apply in gaining a fuller spiritual life.

This is an amazing analysis of personality, its penalities and possibilities, its obstacles and opportunities. It offers to the individual practical aids for daily life, to ministers and other leaders vital suggestions for counseling those in need.



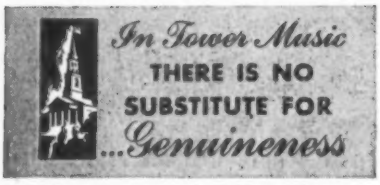
"One is impressed by its wealth of illustration. Personal experiences of unusual range and variety, literature and history are all drawn on to bring out and drive home the truth as he sees it, and they always bear directly on the subject in hand. Social as well as personal issues are brought before the reader. The practical problems of the spiritual life are faced fearlessly; the needs of body, mind and spirit are dealt with and sources of supply suggested."—*Christendom.*

$1

AT YOUR BOOKSTORE

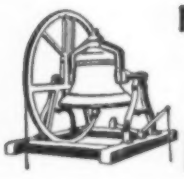
ABINGDON-COKESBURY

NASHVILLE, 2, TENNESSEE



Let the music that pours forth from your tower be the glorious, living music of true bells, placed in the tower—bells that create their triumphant harmonies without distortion, amplification, loud speaker horns or any other artificial means. The house of Deagan, world's largest carillon builders, has been serving churches for more than 65 years. Write for interesting particulars . . . J. C. Deagan, Inc., 164 Deagan Building, 1770 Berteau Ave., Chicago 13, Ill.

DEAGAN



MENEELY BELL CO.
22 RIVER ST.,
TROY, N. Y.
BELLS

HEADQUARTERS for CHOIR GOWNS PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821 ARCH ST. PHILADELPHIA 7, PA.

HENRY KECK STAINED GLASS STUDIO
1010 W. GENESEE ST.
SYRACUSE N.Y.
HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS

CHURCH BULLETINS
Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days
— General Use
Be sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS
Louisville 12, Ky.

1000 Rooms—1000 Baths
$2.50 to $5.00 single
$4.00 to $7.00 Double
5 minutes to Times Square
A Few Minutes from Anywhere
Write for Maps and Booklet

Prince George Hotel 14 East 28th St. New York 16, N.Y.
Charles F. Rogers, Jr. — Manager

likely that the broadcast received a maximum hearing here because the speakers are so well known and because it coincided with a howling blizzard which kept most people home.

* * *

And So Forth

Ruth Driscoll, former teacher in the Evanston public schools and a case worker on the staff of the Illinois Children's Home and Aid Society, on Jan. 2 took up her duties as the new executive secretary of the Chicago Fellowship of Reconciliation.

The one Chicago depot for baling clothing for overseas is the American Friends Service Committee workroom, 30 N. Wells St.

The *Chicago Tribune* on Feb. 21 published a fine full-page portrait in color of Samuel A. Stritch, newly created cardinal of the Roman Catholic Church, in his cardinal's robes and hat. Thirty-two Catholic organizations are planning for a great lay people's welcome to the cardinal on his return to Chicago, to be held March 7 at the Chicago Stadium.

CHARLES LESLIE VENABLE.

Mormons Help Methodists Raise Mortgage Fund

During recent ceremonies held to observe the burning of the mortgage on the First Methodist Church building at Ogden, Utah, it was revealed that a sizable contribution to the fund for paying the mortgage had been made by the Church of Jesus Christ of Latter-day Saints.

Michigan Diocese Rejects Equal Salaries

A proposal that salaries of clergymen in the Episcopal diocese of Michigan be equalized on the basis of marital status, number of children and length of total service in the ministry was voted down at the 113th convention of the diocese, according to Religious News Service.

The Church Roll

Sylvester C. Michelfelder has announced that he will resign his pastorate at St. Paul's Lutheran Church, Toledo, to remain in Europe as executive secretary of the Lutheran World Convention. For the past year Dr. Michelfelder has been on leave of absence in Geneva as head of the material aid division of the World Council of Churches. He recently attended a meeting in Stockholm of the relief commission of the Lutheran World Convention. P. O. Bersell, president of the Lutheran Augustana Synod, went by air from New York to attend the Stockholm meeting.

Recent deaths in the field of religion include the following: Metropolitan Benjamin of Constantinople, one of the five patriarchs of the Greek Orthodox Church, on Feb. 18. . . . Walter F. Jenkins, for 48 years a leader in the Salvation Army, national secretary from 1920 until his retirement in 1929, and at one time editor of army publications, on Feb. 13. . . . Albert John Ramaker, professor emeritus of church history at Colgate-Rochester Divinity School, on Feb. 12. He had been on the faculty of the seminary since 1889. . . . J. C. West, president of the New York Bible society for 36 years and treasurer for the past eight years, on Feb. 13, at the age of 85. . . . John Dube, Zulu minister who under the influence of the late Booker T. Washington became a famous champion of the native cause in South Africa, in Natal. . . . Charles M. Sheldon, Topeka, Kan., minister whose novel, *In His Steps*, was surpassed in sales only by the Bible, Feb. 24, at the age of 89.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Helen M. Wright, Lakewood, Ohio	$ 6.10
Mrs. Margaret M. Elliott, Ottumwa, Iowa	5.00
Richard Paul Graebel, Ottumwa, Iowa	15.00
C. O. Drake, Farmersburg, Ind.	15.00
Franklin Eicher, Wilson, N. C.	10.00
Detroit Congregational Ministers Association	10.00
A Friend, Seattle, Wash.	25.00
F. A. Robinson, Toronto, Ont.	5.00
Fannie Edwards, Mexico, Mo.	15.00
Mr. and Mrs. E. E. Kinkel, Oconomowoc, Wis.	50.00
Anonymous, Fort Wayne, Ind.	25.00
United Christian Council of Churches, Mesick, Mich.	21.00
Mason Olcott, Pella, Iowa	25.00
	$ 227.10
Previously acknowledged	$6,933.53

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Blithe Spirit (British film) *Comedy.* Technicolored filming of Noel Coward play spoofing spiritualism by playing on dilemma of husband who, when medium's signals get mixed, is haunted by ghosts of two former wives. Witty, sophisticated dialogue in static film. *Polished,* empty nonsense. M

Life With Baby (The March of Time) *Documentary.* Typical behavior patterns of infants from birth to six years of age, as observed in Yale clinic through hidden camera. *Entertaining* as well as informative. M, Y, C

Masquerade in Mexico (Par.) *Comedy.* The ads say, "See the smart set in its new billion-dollar setting." The frivolous doings of that American set in its fabulous haciendas in Mexico constitute a *tasteless,* expensive, empty foray, uncomplimentary to Mexico and to the Americans it features. M

Spellbound (UA) Ingrid Bergman, Michael Chekhov, Gregory Peck. *Drama.* Woman psychiatrist seeks, under pressure of pursuit by police, to delve into haunted past of doctor patient accused of murder, firm in belief he is victim of amnesia. An *absorbing* Hitchcock-directed film, its suspense mental, combined effectively with honest, appealing love story. Superior direction and acting. M

The Spiral Staircase (RKO) Ethel Barrymore, George Brent, Dorothy McGuire, Kent Smith. *Melodrama.* Usual ingredients of a thriller—ominous house, stormy night, abnormal or deformed characters, murders past, present and to come. In this case, however, film is given *more than usual effectiveness* by acting of superior cast, with Dorothy McGuire excellent as the mute whose horror-locked lips are finally unlocked. M

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, State Fair, TVA, What Next, Corporal Hargrove?

For Mature Audience: A Bell for Adano, The Great John L., The House on 92nd Street, The Last Chance, The Life and Death of Colonel Blimp, The Lost Weekend, A Medal for Benny, Music for Millions, Pride of the Marines, Rhapsody in Blue, The Silver Fleet, A Song to Remember, The Southerner, The Story of G. I. Joe, They Were Expendable, The True Glory. 3-6-46

God In Us: A. CAMPBELL GARNETT

"Professor Garnett is not scornful of metaphysics, but he insists that our knowledge of God must start with a simple, understandable and indisputable fact. The disinterested will for the good of others, he says, is a fact. It has vast implications which he proceeds to clarify—in history, in nature, i the cosmos . . ." *The Pulpit* $1.50

The Shepherdess: A. W. HEWITT

"Dr. Hewitt is above all exceedingly practical. His next outstanding characteristic is his delicious humor; for Dr. Hewitt sees the humorous side of every situation. Still another quality is his incisive way of saying things. Often he condenses into one fine sentence what the average writer would say in a paragraph." *Lutheran Outlook* $1.75

This Is Judaism

By F. M. ISSERMAN

"No one could question the book's sincerity; and one is grateful for its setting forth of the essentials of the Jewish faith and of the debt which Christian ethics owes to the concepts of social justice preached by the Jewish prophets from Amos of Tekoa on." *St. Louis Globe-Democrat.* $2.50

Acts of the Apostles

By H. E. LUCCOCK

This book of "preaching values" in the new translations of the New Testament is of inestimable value to sermon. makers at the Lenten season. "New sermons sprout from every page," writes one reviewer. $2.10

LEADERS FOR LENT

The Man Christ Jesus

This book, published some time ago, is continually finding new readers. It is recognized as one of the most significant books in the field of Christology in many years.

Says Morton C. Enslin, in reviewing the book: "Dr. Knox sees depicted in the Gospels a powerful and radiant figure whose genuine and unique humanity the Gospels are utterly unable to conceal, who reached out and laid hold of those about him, and who enthralled the later Paul." $1.00

Christ the Lord

"A visitor at one of the meetings of a typical church at the middle of the first century," Dr. Knox suggests, "hearing the name of Jesus spoken again and again, would have received three impressions: He would have gathered that Jesus was a person remembered; that he was a person still known as a living reality by the members of that group; and that he was a person about whom certain important theological ideas were held." This threefold meaning provides the outline of the book. $1.75

Of these two books by JOHN KNOX, W. Norman Pittenger says: "I know of no other set of books which so satisfactorily presents our Lord as historic figure, yet as object of faith."

A Christian Global Strategy

By W. W. VAN KIRK

"The world is one," says Dr. Van Kirk. "Whether it is to be destroyed by atomic bombing or made into a neighborhood permeated with the Spirit of the living God will be determined by the vision and daring with which Christians rise above those things by which they are divided and achieve first for themselves and then for secular society that oneness which is in Christ." $2.00

Poems for Life

T. C. CLARK, Compiler

Nearly 650 poems which lend themselves to quotation. Special sections of poems for Lent and on Immortality. $2.50

Every Day a Prayer

MARGUERITTE BRO. Stresses the idea of living day by day so that sources of divine energy may be freely tapped. Offers a wide range of devotional material, original and quoted, for the 365 days of the year. $1.50

The Daily Altar

WILLETT-MORRISON. Has already been used by 200,000 readers, and is still in wide demand. For each day—meditation, scripture, poem, prayer. $1.00. Lea. $2.50

I Beheld His Glory!

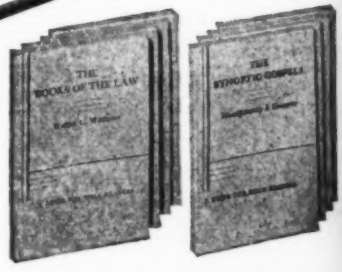
By 'CORNELIUS THE CENTURION'

JOHN EVANS, religious newsman of Chicago, has Cornelius, "Newsman of Galilee," tell the story of Passion Week as he witnessed it. The story begins with a prologue when the Centurion was a young merchant arriving in Bethlehem at the time of the Nativity. This is his first view of Jesus. The main story takes place 34 years afterward, when the Centurion was converted through Jesus' personality and teachings. $1.00

Willett, Clark & Company: 37 West Van Buren Street, Chicago 5

A GUIDE FOR BIBLE READERS

EDITED BY HARRIS FRANKLIN RALL



60 cents each

These eight authoritative new Guides are eminently readable, *helpful, PRACTICAL.* They are not books *about* the Bible but *guides* for those who would intelligently explore the Bible for themselves. In clear, simple language they guide the inquirer through four major areas of the Old Testament and four of the New, leading him to a truer understanding of the many varied books which make up the Great Book, and to a larger appreciation of their wealth of moral and spiritual values. Each Guide, covering about 100 Bible "readings," briefly places and analyzes its material and points to its preaching values.

UNIQUELY QUALIFIED AUTHORS

Harris Franklin Rall, distinguished head of the department of theology, Garrett Biblical Institute, selected the eight authors because of their training in Bible study and their skill in teaching. They are further peculiarly fitted to offer the best possible preaching guidance by the notable fact that seven of the eight have each spent from five to ten years in an active pastorate, learning at first hand the problems and opportunities of preachers.

WALTER G. WILLIAMS, Professor of Old Testament, Iliff School of Theology, Denver—THE BOOKS OF THE LAW (Genesis through Deuteronomy). *Ready.*

JOHN H. HICKS, Professor of Old Testament, Perkins Theological Seminary (Southern Methodist University), Dallas—THE BOOKS OF HISTORY (Joshua through Esther). *Ready about September 1.*

WILLIAM G. CHANTER, Professor of English Bible, Drew Theological Seminary — THE PROPHETS (Isaiah through Malachi, except Daniel). *Ready.*

ELMER A. LESLIE, Professor of Hebrew and Old Testament literature, Boston University School of Theology — POETRY AND WISDOM (Job through Ecclesiastes). *Ready.*

MORTIMER J. SHROYER, Professor of Biblical Theology, Westminster Theological Seminary, Maryland—THE SYNOPTIC GOSPELS (Matthew, Mark, Luke). *Ready.*

ALBERT E. BARNETT, Professor of New Testament, Garrett Biblical Institute—THE LETTERS OF PAUL (Romans through Thessalonians, and Philemon). *Ready about September 1.*

EDWARD P. BLAIR, Professor of Biblical Literature, Garrett Biblical Institute—THE ACTS AND APOCALYPTIC LITERATURE (Acts, Revelation, Daniel). *Ready May 3.*

JOHN KNOX, Professor of New Testament, Union Theological Seminary, New York—THE FOURTH GOSPEL AND THE LATER EPISTLES (John, Timothy through Jude, except Philemon). *Ready.*

AT YOUR LOCAL BOOK STORE

ABINGDON-COKESBURY NASHVILLE 2, TENNESSEE

make
on of
Each
riefly
to its

lical
nary,
hew,

esta-
TERS
and

era-
AND
tion,

nion
RTH
mo-